THE

Universal Mentor;

CONTAINING,

ESSAYS

ON THE

Most important Subjects in LIFE;

COMPOSED OF

OBSERVATIONS, SENTIMENTS,

AND

EXAMPLES OF VIRTUE,

Selected from the most approved

Ethic-Writers, Biographers, and Historians,

Both ANTIENT and MODERN.

BY

SIR JOHN FIELDING, KNT.

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M DCC LXIII.

BRITISH MUSEUM
27 OCT 53

TO THE

RIGHT HONOURABLE,

JOHN,

EARL of BUTE,

First Lord Commissioner of His Majesty's Treasury,

AND

Knight of the Most Noble Order of the Garter.

MY LORD,

I Shall not here presume to say what may have been the Motive of other Dedicators, but shall content myself with declaring my own; nor shall I either absurdly attempt to gain credit, by painting your Lordship's virtues larger than the life, or weakly seek to secure your friendship and protection, by

false

falſe and abject flattery; I honeſtly mean to return you my public thanks for that kind notice with which you have honoured my ſlender endeavours to ſerve my country, and to requeſt the favour of inſcribing this little work to your Lordſhip's patronage.

And though gratitude muſt be at the bottom of ſuch acknowledgments, yet, methinks, I feel my vanity urging me to this duty; for while you thank a man of virtue for a favour received, you do yourſelf honour in the ſame breath, by ſhewing to the world that he thinks you worthy his notice.

The intention of the following ſheets being to inſtruct the ignorant, to correct the miſled, and to reform the errors of youth, (this being a more acceptable part of the duty of a magiſtrate, than

that

that of executing the laws themſelves, as it has a tendency more effectually to ſecure the peace, good order and happineſs of ſociety) calls for a double portion of your Lordſhip's protection; firſt, as a Nobleman who has happily experienced the great advantages of knowledge and virtue in a private life, you muſt, from a principle of benevolence to mankind, encourage the purſuit of it in others; and, ſecondly, as a wiſe and able Stateſman, you cannot but be too ſenſible of the infinite benefits which muſt ariſe to ſociety, and the eaſe and happineſs even to government itſelf, by an early infuſion of noble ſentiments, and the eſtabliſhment of ſound principles in the minds of youth, not to afford your ſanction to a work which ſhall appear in any degree,

likely

likely to produce ſuch happy effects.

To your Lordſhip therefore, this little book is humbly dedicated, as a good Man, and an able Stateſman; and that you may long continue to fill theſe two great characters, to the ſatisfaction of your own mind, to the honour of our incomparable Sovereign, and to the advantage and happineſs of this country, is the ardent wiſh of

My Lord,

Your Lordship's moſt dutiful,

and obedient humble Servant,

John Fielding.

PREFACE.

THIS little book is preſented to the public as a faithful monitor to unexperienced Youth, to raiſe in their minds an early ſenſe of the dignity of human nature; to inflame them with a love for virtue; and to teach them to form juſt eſtimates of men and things; the want of which has too often been the occaſion of their ſquandering away their characters, as they frequently do their fortunes, before they have acquired a proper knowledge of the value of either: and though the learned critic may, perhaps, object that there is nothing new, or little of my own, to be found in the following ſheets, yet as they may ſerve to revive his acquaintance with ſome of thoſe beautiful ſentiments, which he formerly met with, in his travels through the works of the antient ſages, 'tis to be hoped his candour will ſuffer the intention of the author to apologize for any little defects to be met with in the work itſelf. Indeed I claim but little other merit in this performance than the choice of the ſentiments, and the form they now wear; yet my great experience in life has furniſhed me with an opportunity of here and there throwing ſome new lights on the motives of human

actions,

actions, which ſeem to have been unnoticed by others: and as a ſenſible and ſincere friend to apply to, in matters of doubt and difficulty, is one of the moſt valuable acquiſitions young men can make, this volume will furniſh them with the power and advantage of calling a cabinet-council of wiſe, diſintereſted friends, to conſult and adviſe with on almoſt every occurrence in life: living friends may have ſelfiſh views and private ends, but the dead have no temptation to miſlead: theſe ſages, like able pilots, who have examined the coaſt, tried the ſoundings, and diſcovered the ſhoals and rocks that lie hid in the courſe to the land of knowledge, have not only left their faithful charts behind them, for the benefit of the adventurers through the ſea of life, but, like experienced merchants, have honeſtly pointed out thoſe ſtores and proviſions that would beſt adminiſter to our comfort and convenience during our paſſage, and what merchandize would turn to the nobleſt account at the end of our voyage.

For my own part, when an accident, which every one but myſelf deemed a misfortune, forced me into retirement at the age of nineteen, the incapacity of enjoying thoſe manly exerciſes and amuſements, which my youth and vigour of body and mind, would have naturally led me into, preſented ſtudy as the only means of employing the activity of my ſpirits, and beguiling that time, which o-

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therwiſe muſt have hung heavy on my hands: and though neceſſity, not choice, firſt put me on this purſuit of knowledge, choice very ſoon became the principal motive and incentive to my ſtudies; and the rational delights of reflection, contemplation, and converſation, ſoon made me inſenſible of any loſs I had ſuffered from the want of ſight.

'Twas in this retirement I collected the opinions, ſentiments, and examples of virtue contained in theſe ſheets; which at that time raiſed my admiration, warmed my heart, and ſweetened ſolitude. But Providence having ſince placed me in a public ſtation, I have had an opportunity of exemplifying the great truths of theſe philoſophers, and of turning that, which was ſpeculation only, into real knowledge. Indeed what ſituation could ſtand more in need of ſuch an aid than mine, where duty obliges me to live in a conſtant contention with the refuſe of the creation; and to be ſo inceſſantly employed in this labour, as not to have leiſure to converſe with friends, or to enjoy with any degree of comfort, the common neceſſaries of life?—A ſtation full of difficulties, full of perplexities, full of diſſatisfactions; and which, uſeful as it may be, would be intolerable to any thinking man, did not conſcious rectitude, the eſteem of the worthy, and the confidence of the poor, reward his labours. If in this I have ſucceed-

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ed, and ſhould ſay I owed this ſucceſs, in any degree, to the following pages, juſtice and gratitude oblige me to communicate that to others, to which I am ſo much indebted myſelf.

PUBLIC good has ever been the object of my poor endeavours; and utility to mankind, and not the deſire of fame, encourages me to this publication. To aim at univerſal approbation is abſurd; for he who acts in a public character, and expects to avoid cenſure, muſt betray a total ignorance of mankind: for, as St. Evremont ſays, "If we do but "conſider a moment, how few there are, "for whom we have a real eſteem and regard, "we ſhall neither be ſurpriſed nor diſap-"pointed, that there are but few, who "thoroughly approve of us." And though it is as impoſſible, as it would be diſhonourable, to accumulate riches in an employ like mine; yet when the want of health or ſtrength ſhall diſable me to continue that activity and diligence, ſo neceſſary to my ſtation, if I can carry into retirement the conſciouſneſs of having filled all the relative duties of life with honour and credit, with the additional ſatisfaction of the eſteem and gratitude of thoſe, to whom my diſintereſted conduct has been uſeful, and my moſt gracious ſovereign ſhould be pleaſed to add his bounty to his approbation, I ſhall eſteem myſelf rich, indeed.

THE

PREFACE.

The inconſiſtency and unſteadineſs of human character moſt undoubtedly ariſe from the want of principles; and the want of principles is evidently from the poorneſs, or want of ſentiment. If we divide mankind into two claſſes, viz. into thoſe who act from principle, and thoſe, who act merely from diſpoſition; the amiable uniformity in the conduct of the former, and the capricious fickleneſs of the latter, will be eaſily accounted for. Let us accompany the man of principle though the different ſtages of life, and we ſhall find that the early acquaintance with the ſentiments of thoſe wiſe moral legiſlators, who ſpent their lives in enquiries after truth, and who, by their wiſdom, fixed what was juſt, what was honourable, and what was truly virtuous, furniſhed him with ſuch principles, as make him act up to the dignity of his nature, and become a valuable member of ſociety. As a ſon he will exert filial gratitude and reſpect;—as a huſband, tenderneſs, conſtancy, and protection;—as a father, example, care, inſtruction, and impartial affection;—as a friend, ſincerity, confidence, candour, and liberality;—as an enemy, generoſity, forgiveneſs, and pity;—as a ſtateſman, public ſpirit, fidelity, œconomy, and impartial juſtice to the merits of others. A man thus principled, is ever the ſame; his paſſions and inclinations being ſubdued, and laudably confined by certain rules and laws; but on the

the contrary thoſe, who act merely from diſpoſition, may be, occaſionally, good or evil; but as they are conſtant in nothing, can never be depended on in any thing; nor can they be ſaid to have any fixed character at all. From this little ſtorehouſe then, the mind may eaſily enrich itſelf with the nobleſt ſentiments of the wiſeſt men; and though ſome obſervations may be met with, which the more knowing may call trite and common, even theſe will be new to the ignorant, and may have their uſe; and if ſome opinions ſhould here be met with, which are erroneous in themſelves, in the ſame chapter the reader will find the ſubject ſo elucidated as to leave no diſadvantageous impreſſion on the mind.

THE

THE UNIVERSAL MENTOR.

CHAP. I.

ADVICE.

THERE is nothing received with ſo much reluctance as advice, nor any thing look'd upon ſo aſſuming as to offer it; for he, that adviſes, calls another man's judgment in queſtion, and gives his own the ſuperiority. The only ſafe way in adviſing is, where your counſel is agreeable to their inclinations, whom you adviſe. In diſeaſes of the mind, perſons affected are half cured as ſoon as they are made ſenſible of their diſtemper. Advice, like phyſic, ſhould always be accommodated and portioned to the reſpective weakneſs of the condition and capacity of the patient. There is nothing men are ſo liberal of as advice; nothing, in general, is leſs ſincere, than the manner of aſking and giving it. He, that aſks it, aims at gaining an approbation of his own judgment, and warranting his conduct by another's authority; or to make his friend believe he places great confidence in his opinion. He, that gives his advice, has commonly no other end in view than his own intereſt and reputation. We may give good counſel, but cannot beſtow good conduct. Authority is a tyrant only over the outward behaviour, it has no ſway over the inward ſentiments. When we preſcribe a conduct to others, we ſhould repreſent the reaſons and motives of it, and give them a reliſh for

what we adviſe. All advice and precepts want authority, when they are not ſupported by example. In all terms of reproof, when a man's ſentence appears to ariſe from perſonal hatred, or prejudice, he does not ſeem to ſpeak it ſo much as an opinion declared, but as a paſſion gratified; it is not then made the cauſe of mankind, but a miſunderſtanding between two perſons: for this reaſon, the reprehenſions of a good-natured man bear a pleaſantry in them, which ſhews there is no malignity at heart. Exemplary manners are abſolutely neceſſary to him, who would cenſure others. Nothing renders advice ſo inoffenſive, as its being offered with real tenderneſs and affection. 'Tis a great mark of good ſenſe, to bear reproof with mildneſs. A comelineſs of perſon, and decency of behaviour, add great weight to what is pronounced; it is the want of this, that makes the rebukes and advice of rigid old perſons of no effect, by leaving a diſpleaſure on the minds of thoſe to whom they are directed. Counſel is the lot of knowledge, and not of riches.

CHAP. II.

ADVERSITY.

THERE are ſome virtues, that are not to be acquired but in diſgrace; we know not what we are, till we have been tried. The virtues of proſperity are pleaſant and eaſy, thoſe of adverſity are harſh and difficult. Misfortunes and diſorders ariſe from falſe judgments; falſe judgments from our paſſions. Demetrius ſays, he muſt be very unhappy, who has never felt affliction. Seneca compares great proſperity to the fondneſs of an indulgent mother to her child, which generally ends in its ruin; but the affection of the Divine Being to that of a wiſe father, who would have his ſons exerciſed with labour, diſappointment, and pain, that they may gather ſtrength, and improve their fortitude. This will appear more reaſonable, if we conſider human life as a ſtate of probation, and adverſity as the poſt of honour in it, aſſigned often to the

beſt

beſt and moſt ſelect ſpirits. That diſpoſition of mind is truly great, that makes misfortunes and ſorrows little, when they befall ourſelves; great and lamentable, when they befall others. We ſuffer for him, who is leſs ſenſible of his own miſery, and are inclined to deſpiſe him, who ſinks under his ſorrow. Suffering after a right manner, and with a good grace, has always been looked on as one of the chief excellencies of human nature. Where the danger ends, the hero ceaſes. It is right to prepare ourſelves for thoſe ill events, which muſt happen in a life ſentenced to be the ſcene of ſorrow; inſtead of that, we ſoften ourſelves by proſpects of delight, and deſtroy in our minds the ſeeds of fortitude, which ſhould ſupport us in the hour of anguiſh. The contempt of pleaſure is a certain preparatory to the contempt of pain; moderation in both is peculiar to great minds. He that was abſtinent in his ſatisfactions, when in health and proſperity, is not reproached and tormented in adverſity, by the ungrateful compariſon of paſt pleaſures. It is for higher beings than men, to join happineſs and greatneſs together. He bears his misfortunes beſt, who conceals them moſt. Miſery and life are twins, which encreaſe, are nouriſhed, and live together. In the time of calamity, moſt men are more ſorry for what their enemies can ſpeak of their diſtreſs, than for the real pain they endure. Philoſophy teaches us to endure misfortunes, but chriſtianity to enjoy them, by turning them to bleſſings. Our complaints wear with our years, and as objects loſe ground in our imagination, the concern for the loſs of them inſenſibly decays in our mind.

CHAP. III.

AFFECTATION.

THE general affectation among men, of appearing greater than they are, makes the whole world run into the habit of the court. Moſt men follow nature no longer than they are in their night-gowns, and all the buſy part of the day they act in characters, which they have no pretenſions to, and which do not in the

leaſt become them. It is a happineſs to carry that ſort of mind into the world, which adopts nothing but by choice; which contracts a habit of politeneſs, without taking up the ridiculouſneſs thereof; and which the contagion of the moſt reputable examples cannot corrupt. It is commonly for want of other talents, to make them be taken notice of, that the greateſt part of mankind aſſume thoſe airs and affectations which are ſo ſhocking to good ſenſe. All men are more partial to an affectation of what a perſon is growing up to, than of what has been already enjoyed, and is gone forever; it is therefore allowed to young Flavia to look forward, but not to old Honoria to look backward. An affected delicacy is the common improvement we meet with in thoſe, who pretend to be refined above others. The reaſon why men diſſemble, or ſeem to be what they are not, is, becauſe they think it good to have ſuch a quality as they pretend to; to affect, or counterfeit, is to put on the appearance of ſome real excellency, which they have not. The beſt way to ſeem to be any thing, is really to be what they would appear to be; for if a man has not that quality, which he pretends to have, he will certainly be diſcovered to want it; and it often coſts a man as much pains to make good his pretenſions to any good quality, as to have it: all artifice naturally tends to the diſappointment of thoſe, who practiſe it. The world will ſooner forgive our failings, than the affectation of any excellencies or perfection, which we have not. Impoſtures generally exceed the original: affected ſimplicity is a finer ſort of impoſture. Nothing hinders a man ſo much from being unaffected, as the fondneſs of appearing ſo. We ſhould ſucceed better, by letting the world ſee what we really are, than by appearing what we are not. The deſire, which moſt men have, of being what they are not, makes them go out of a method, in which they might be received with applauſe. It has been obſerved, that there are very few, who have not uſed their faculties in the purſuit of what it was impoſſible to acquire; or left the poſſeſſion of what they might have been maſters of at their ſetting out. There are no diſtinguiſhing qualities among men, to which there

there are not falſe pretenders. Monſieur St. Evremont ſays, that affectation is a greater enemy to the face than the ſmall pox.

CHAP. IV.

AMBITION.

OF all the affections, which attend human life, the love of glory is the moſt ardent; according as this is cultivated in princes, it produces the greateſt good, or the greateſt evil. Where ſovereigns have it by impreſſions received from education only, it creates an ambitious, rather than a noble mind; where it is the natural bent of the Prince's inclination, it prompts him to the purſuit of things truly glorious. Lewis the XIVth. was an inſtance of the former, and czar Peter of the latter; the one thought extent of territories the moſt glorious inſtance of power, the other thought himſelf mean in abſolute power till he knew how to uſe it, and deſcended from his throne, that he might learn how to ſit in it with more grace. Barbarity is the ignorance of true honour. The unjuſt prince is ignoble and barbarous, the good prince only renowned and glorious. As glory is nothing elſe but the ſhadow of virtue, it will certainly diſappear at the departure of virtue. True glory (ſays Tully) conſiſts in theſe things, that the people love us, that being affected with a certain admiration towards us, they think we deſerve honour. A truly great man is not contented with the ſubmiſſion only of thoſe under him, but rather covets to be loved, than feared. None but the great ſoul can have the true reliſh of good actions. From a deſire of ſuperiority, in our depraved natures, was bred that inſatiable hunger, ambition; a monſtrous excreſcence of the mind, which makes ſuperfluity, honours, riches and diſtinction, mere neceſſaries of life. The glory of great men ought always to be meaſured by the means they took to acquire it. Nothing ought more to mortify thoſe men, who have deſerved great applauſe, than the pains they are ſtill obliged to be at to make themſelves conſiderable by

a great many little things. Ambition is the vigour and activity of the ſoul, as moderation is the languor and the ſloth of it. The ambition of princes is many times as hurtful to themſelves as to their people. Conqueſts ſeldom pay the coſt. It is obſerved by Cicero, that men of the moſt ſhining parts are the moſt actuated by ambition, and that it is ſtronger in women than in men. If we examine the principles of action in each individual, we ſhall find that ambition runs through the whole ſpecies: one man's deſires may determine him to one purſuit, and another's to a different, but the motive in all is ſtill the ſame. Though the pure conſciouſneſs of worthy actions, abſtracted from the views of popular applauſe, may be to a generous mind an ample reward, yet the deſire of diſtinction was, doubtleſs, implanted in our natures, as an additional incentive to exert ourſelves in virtuous excellence. This paſſion, indeed, like all others, is frequently perverted to evil and ignoble purpoſes. Thus nature furniſhes a man with a general appetite of glory, but education determines it to this or that particular object. This paſſion produces effects agreeable to the diſpoſition of the man, who poſſeſſes it; in ſome it produces magnanimity, in others ſelfiſh cunning, &c. An honeſt man may be allowed to have his ambition and intereſt, but he will not purſue them by any other than lawful means; he may have addreſs and ſkill, without ſubtlety; dexterity, without deceit; and complaiſance, without flattery.

You are now, ſays Socrates to Alcibiades, within a few days of receiving greater honour from the Athenians, than ever Pericles, or any other did; and thus you will arrive at the higheſt pitch of power in that city; the conſequence of which will be your obtaining the ſame authority among the other Greeks and Barbarians, who inhabit this part of the world. And if this ſame glory ſhould tell you, that after over-running Europe, Aſia ſhould ſtop the progreſs of your arms, you ſeem to me as unwilling to live under ſuch confinement, without extending your name and power as wide as the world, and to fix your attention on the happineſs of Cyrus and Xerxes, as the only two, of all mankind, worthy of your regard. Soc. Ap.

Philip

Philip of Macedon having conquered all Greece, while he was meditating the conqueſt of Aſia, he celebrated the marriage of his daughter Cleopatra with Alexander king of Epirus: this marriage was celebrated with the utmoſt joy and feſtivity, but while the king was preſent at the feſtivals exhibited on the occaſion, and ſtood between the two Alexanders, his ſon, and his ſon-in-law, he was ſuddenly killed by Perdicus, a noble Macedonian youth; in revenge, ſays Juſtin, for the injuſtice done him by Philip, to whom he had complained of a cruel violation inflicted on him by Attalus, who was one of the Macedonian generals, and whoſe ſiſter was a little before married to himſelf.

With what glory did Alcibiades return to Athens, after thoſe ſignal exploits in Aſia, from whence he brought two hundred of the enemy's ſhips, and an immenſe booty! Yet how ſoon was all this glare of proſperity obſcured; and this great general, being totally defeated by the Lacedemonians, ſaw Conen preferred to his command; while not daring to face the rage of the multitude, who ſuſpected him of treachery, he was forced into a voluntary baniſhment. Nay how ſoon did the total ruin of Athens herſelf ſucceed that of her unfortunate general; for within four years, from the day in which ſhe beheld the triumph of Alcibiades, that glorious city (deſervedly called the other eye of Greece) was entirely conquered by her Spartan rival. Juſt.

Xerxes, who had croſſed over the Helleſpont with a million of men, ſo that they drank rivers dry, and levelled mountains in their march, in his flight back was obliged to ſave himſelf croſs the ſame ſea, in a little boat, wanting even the attendance of neceſſary ſervants. Ib.

Heroditus ſays, that Plautianus, the prime miniſter of Severus, was arrived at ſuch a degree of pride, that he ſent ſome of his attendants before him, who were ordered to make proclamation that no perſons ſhould dare to meet him, or even to look at him.

Thucydides tells us, it was inſcribed on the monument of a Grecian lady, that though her father, huſ-

band, brothers, and ſons were kings, her mind however was never inflated with inſolence.

William the firſt dying at a little village, near Roan, his body was removed to Caen, without any ceremony. It was but meanly attended for ſo great a prince, his prime officers having abandoned him before he expired, ſome to make their court to Robert, others to William. An extraordinary adventure, ſays Rapin, made his funeral very remarkable; juſt as they were going to lay him in his grave, a Norman gentleman ſtands up, and forbids the funeral in that place, claiming the ground as his inheritance, and alledging the deceaſed had built the church upon it without paying him for it; whereupon they were obliged to ſtop, and prince Henry was forced to make the man ſatisfaction before the royal corps could be interred.

William Rufus being ſlain by Tyrrel, and he and the reſt run away and left the king, at laſt returning took up the bloody body, and laid it upon a miſerable cart, drawn by one wretched ſtarved horſe. The carter in his way to Wincheſter, whither he was to carry the body, driving through a miry lane, his cart broke, upon which he left the dead body of the king tumbled in the mud, to be taken up by thoſe, who pleaſed. If this account of Matt. Paris be exaggerated, it is acknowledged on all hands, that the body was carried to Wincheſter, and buried the twelfth day, with little or no ceremony. Rapin.

Hubert de Burgh chief juſticiary of England, and who is obſerved to have arrived at a greater height of power than any ſubject before him, was twice carried to the tower, with his legs chained under a horſe's belly, amid the acclamations of the mob. Rapin.

Longchamp, chancellor of England and pope's legate, who was conſtituted by Richard the firſt, at his departure for the holy land, joint regent of England with the biſhop of Durham, and who had uſurped the whole, being forſaken by all men, and thrown into priſon, eſcaped from thence, and was afterwards ſeized by the ſea ſide, diſguiſed in woman's apparel, with a bundle of linen under his arm, in which garb he was carried,

carried, with a great mob at his heels, to Dover caſtle. Ib.

Zopyrus cut off his noſe and ears, tore himſelf with rods, and miſerably diſhevelled his hair (a thing the moſt diſhonourable among the Perſians) in order to deceive the Babylonians; he likewiſe cut ſeven thouſand of his own countrymen into pieces, in order to perpetrate his deſign. Darius frequently uſed to ſay, that he had rather Zopyrus had received no hurt, than to have conquered twenty more Babylonians. Herod. Thal.

Malcolm, king of Scotland, was informed that a certain nobleman was conſpiring, with others, againſt his life; when this nobleman came to court, with a great retinue, in order to put his deſign in execution, the king appointed a great hunting-match the next morning, in which he took an opportunity to be alone with the traytor, and then ſaid to him, we are now alone together, armed and horſed alike, out of the ſight and hearing of any one to aſſiſt either, if therefore you have any inclination, and boldneſs and ſtrength, ſufficient to attack me, fulfill now the promiſe you have made to my enemies and your allies, &c. upon which the other, as if ſtruck, ſays Math. Paris, with a thunderbolt, alighted from his horſe, and threw away his arms, fell at the king's feet with fear and trembling; upon which the king bad him baniſh his fears, and receiving an oath of future fidelity from him, they both returned to the company, and related nothing of what had happened.

At a conference between John of England and Philip of France, the laſt deſired to ſee an inſtance of the ſtrength of the earl of Ulſter, upon which the earl, in the preſence of the two kings, order'd a ſtake to be fixed on the ground, and a helmet placed upon it, then looking round, with a menacing aſpect, he cut the helmet in two with his ſword; the blow was ſo violent that the ſword ſtuck ſo faſt in the ſtake that none but himſelf could remove it. Philip aſking him why he had looked round ſo fiercely, he anſwered, that in caſe he had miſſed his blow, he would have cut off

the heads of all the ſpectators, that no man living might be witneſs of his ſhame. Rap.

The emperor Aurelian is reported to have ſlain forty enemies with his own hand, in one day, and at ſeveral times upwards of nine hundred. Speed's Chron.

The reward of great actions, ſays Alcibiades, is to be honoured by poſterity, and to have your kindred pretended to by private perſons, and your birth by your country. Thucyd.

Valerian the emperor, truſting to the honour of Sapores the Perſian, and going with him to an interview, with few attendants, was ſeized by the Perſian ſoldiers, and reduced to the quality of a ſlave, in which abject condition he ended his life.

Maximus and Balbmus, being declared emperors by the ſenate, are for that very reaſon ſuddenly attacked, and put to death by the ſoldiers, with all manner of ignomy and torture. Herod.

In the fate of Cleander, ſays Herodian, was exemplified, that a man may be raiſed from the loweſt ſtate to the higheſt, and again flung down by a ſmall and ſudden whirlwind of fortune. Ib.

Geta, was ſtabbed in his mother's arms, who was forced to feign a laugh on the occaſion. To her, who had been empreſs of Rome, alone of all human kind, it was not lawful to lament her own child. D. Caſs.

Severus ſeeing his urn before his death, ſaid, thou ſhalt contain the man, whom the whole earth could not contain. Ib.

When Pertinax was killed, Didius, who had bought the empire, repaired to the palace, and there feaſted on the ſupper, which was prepared for Pertinax, who at the ſame time lay there murder'd. Within ſixty ſeven days Didius was likewiſe murder'd in the ſame palace. Ib.

Caligula, rather than be thought the legitimate ſon of Agrippa, would derive himſelf by adultery and inceſt from Auguſtus. Suet. Cal.

It is a folly of deſiring to have your houſe crowded by the great, who come there for their own ends. Tac.

Diodorus,

Diodorus, deſcribing a people of Arabia, ſays, as they are without ambition, they paſs their lives in the utmoſt concord. Diod. ſic.

Two kings of Ægypt, who erected two of the moſt ſtately pyramids for their tombs, when they came to die, leſt the people, out of revenge for their tyranny, ſhould inſult over their dead bodies, gave orders to have their bodies privately interred. Ib.

Diodorus, ſpeaking of the pyramids of Ægypt, ſays, they were more to the honour of the architects than the king, at whoſe expence they were built; for the former contributed their ingenuity and labour, whereas the latter carried their deſigns into execution at the expence of thoſe riches, which they inherited of their anceſtors, and with the ſweat of other mens brows. Ib.

Edward the Black Prince having gained the glorious battle of Poictiers, in which the king of France was made a priſoner, gave him a grand entertainment in his tent, at which he himſelf refuſed to ſit down, and ſtood by the king of France's chair: afterwards, when he brought him into England, and made his public entry into London, he rode by his ſide on a little black horſe, the king being mounted on a ſtately white courſer, adorned with coſtly trappings. One would have thought, ſays Rapin, that all the pomp, diſplayed on this occaſion, was intended to do honour to the captive king; in truth Edward had a true reliſh of ambition. Rap.

CHAP. V.

ABUSE.

ABUSE ſhould be forbidden, ſays Plato, for it produces the worſt of conſequences, as well to him, who utters it, as to him, againſt whom it is uttered: this is frequently the cauſe of the bittereſt enmity, enſlaves the mind to wrath, makes the man a beaſt, and expoſes him to the higheſt ridicule and abſurdity;

ſurdity; wherefore let no man be guilty, under the ſevereſt penalty. Pl. de. Leg.

It is the practice of cowards to abuſe men, and to ceaſe when they are anſwered. Tac. An.

CHAP. VI.

ACCESS.

MARCUS AURELIUS was of eaſy acceſs to all. Herodian.

Auguſtus Cæſar uſed to ſalute the common people, and were ſo eaſy of acceſs, that when any was backward to deliver a petition to him, he aſked him, jocoſely, if he thought he was to give ſomething to an elephant. Suet. Aug.

CHAP. VII.

BENEVOLENCE.

THE firſt foundation for deſerving the good will of others is to have it in one's-ſelf; benevolence, which is wiſhing our neighbour's good, defeats both envy and hatred. A good-will towards mankind takes off the neceſſity of caution and circumſpection. To love and to be kind, to have ſocial or natural affection, complacency and good-will, is to feel immediate ſatisfaction, and genuine content; 'tis an original joy depending on no preceding uneaſineſs. On the other ſide, animoſity, wrath, hatred and bitterneſs, is original miſery and torment; producing no other pleaſure or ſatisfaction, than as the unnatural deſire is for the inſtant ſatisfied or appeaſed. No man can be ill, or vicious, but from the weakneſs or deficiency of the natural, or violence of the ſelf-affections, or by ſuch as are plainly unnatural.

CHAP.

CHAP. VIII.

BEAUTY without MERIT, and MERIT without BEAUTY.

LETITIA was one of the greateſt beauties of the age, in which ſhe lived. Daphne no way remarkable for any charms in her perſon. On theſe circumſtances of their form, the good and ill of their life ſeem'd to turn. Letitia has heard nothing from her childhood but commendations of her features and complexion. The conſciouſneſs of her charms render'd her inſupportable, vain and arrogant. Daphne, who was twenty, before one civil thing had ever been ſaid to her, found herſelf obliged to acquire ſome accompliſhments, to make up for thoſe attractions, which ſhe ſaw in her ſiſter. Daphne was ſeldom ſubmitted to in any debate; for her diſcourſe had nothing to recommend it but the good ſenſe of it, while Letitia was liſten'd to with partiality, and her ſentiments applauded even before ſhe ſpoke. Theſe cauſes have produced ſuitable effects, and Letitia is as inſipid a companion as Daphne is an agreeable one. Letitia, confident of favour, has ſtudied no arts to pleaſe; Daphne, deſpairing of any inclination towards her perſon, has depended only on her merit. Letitia has always ſomething in her air, that is ſullen, proud, and diſconſolate: Daphne has a countenance that appears chearful, open, and unconcerned. Conſtrain'd behaviour, ſevere looks, and diſtant civilities, were the only favours Letitia conferred on her Lovers; while Daphne uſed them with the good humour, familiarity, and innocence of a ſiſter. A profeſſed beauty is as inſufferable a creature as a profeſs'd wit. The fair ſex look upon beauty as their chief diſtinction. Monſieur St. Evremont ſays, that no woman can be handſome by the force of features only; that pride deſtroys all ſymmetry and grace; and that no woman can be beautiful, that is not incapable of being falſe. Beauty and merit are independent of taſte, but agreeableneſs is not ſo. Wit and beauty are laudable in thoſe, who poſſeſs them, only for the juſt application

of

of them. The beauty of a worthy object is like a pretty child, which naturally attracts our affections, without being ſenſible of it. That is the beſt part of beauty, which a picture cannot expreſs, nor the firſt ſight of the life.

CHAP. IX.

BEHAVIOUR to, and USE of ENEMIES.

THE praiſing our enemies defeats malice, and breaks the teeth of envy; for by teaching men to rejoice at the felicity of others, it doubles their enjoyments. Enmity draws many vices upon the mind, as meagre envy coupled with grim hatred, reſtleſs jealouſies, unnatural joy at the miſeries of others, and long remembrance of injuries: fraud, deceit, and ſnares appear no evils, when they are exerted againſt an enemy; to ſerve a friend is generous, but to act juſtly and uprightly to an enemy is the ſummit of all virtue. The mind of man has a much ſtronger ſenſe of evil than good, for which reaſon benefits are ſooner forgot than injuries; the former are wrote on glaſs, but the latter engraved on ſteel. A man ſhould live with his enemy in ſuch a manner, as may leave him room to be his friend. To find out our ſecret faults, and make a true eſtimate of ourſelves, we ſhould conſider the opinion our enemies have of us. Our friends flatter us, as much as our own hearts; they palliate our faults, and ſet our virtues in the beſt light: an adverſary makes a ſtricter ſearch into us, and diſcovers every flaw and imperfection; and tho' his malice ſets them in a ſtrong light, it generally has ſome grounds for what it advances. A friend praiſes you; an enemy abuſes you; a man ſhould attend to both, and thereby he may increaſe his virtue, and diminiſh his faults. Plutarch obſerves, that by the reproaches of our enemies we ſee the worſt ſide of ourſelves, and diſcover blemiſhes, which we ſhould not have obſerved, but for ſuch ill-natur'd monitors.

The malignant and envious are a ſpecies of vermin in ſociety, which ſeem intended to awaken our caution, and

and ſecure our virtue in the ſame manner, as rats and other vermin, ſerve to excite care in the farmer, to preſerve his granaries from their inroads. He muſt be very unhappy, who has no enemies, ſays one of the antients.

CHAP. X.

BRIBERY.

WHEN the Perſian army arrived in Bæotia, the Thebans went to Mardonius, and told him that their country was very convenient for a camp, that if he would continue there he might be maſter of all Greece, without hazarding battle; the Græcians, ſaid they, when unanimous, are ſo ſtrong, that they can hardly be conquered by all mankind; you may yet eaſily fruſtrate their beſt concerted meaſures; ſend money to the principal perſons of every city, by which means you will ſplit them into factions, and then you may eaſily ſubdue both thoſe who are not in your intereſt, and the factions at the ſame time. Herod.

Precilla, Prieſteſs of Delphi, is bribed to declare Democratus not to be the ſon of Ariſton, of which ſhe was detected, and deprived of her dignity. Herod.

Malmeſbury, ſpeaking of the bribes given to the Danes, to quit the coaſt, adds an infamous example, and unworthy of men, to redeem their liberty with money, which no violence can force from an unconquered mind; and indeed the influence of theſe ſums kept them quiet a very little while; for after they had received 10,000 l. in 988; in 993 they again received 16,000 l.; in the year 1000, 24,000 l.; in 1005, 36,000 l.; in 1012, 48,000. Ech.

When Victorinus was prefect of Germany, he ordered his lieutenant to take no bribes, and when the lieutenant would not promiſe, he aſcended the public tribunal, and there took a voluntary oath againſt bribery, which when his lieutenant refuſed, he removed him from his office. Xiph.

Corrup-

Corruption was the only way to preferment, in the court of Vitellius. Tac. Hiſt.

Ariſtotle ſays, that the magiſtrates of Sparta appear to have been corrupted by avarice and ambition, in the adminiſtration of public affairs.

CHAP. XI.

BUFFOONS and JESTERS.

BUFFOONS, called Guiriots among the Negroes of North Guinea, are ſo deſpiſed by the blacks, that they not only count them infamous while alive, but when dead will not bury them in earth, believing it would never produce any plants, if defiled by their carcaſes; nor will they throw them into the ſea, leſt they ſhould poiſon their fiſh; ſo that they thruſt them into the hollow trunks, or ſtumps of trees; the king and great men keep each two, and theſe have a liberty of abuſing whom they pleaſe, with impunity. Barbot.

Clyſthenes of Sicyon, having proclaimed at the olympic games, that he would marry his daughter to the man, whom he ſhould judge moſt worthy of her, and that all, who thought themſelves qualified, might enter the liſt; many competitors applied, among whom Hippoclides, the ſon of Tyſander the Athenian, ſeemed to Clyſthenes the moſt deſerving; after keeping all the candidates a whole year, when the day was come, on which the choice was to be made, being all invited to a feaſt, Hippoclides, in his cups, ordered the muſic to play a particular tune, to which he danced ſome time; and then calling for a table, he mounted it, and firſt danced the Laconian, and then the Athenian meaſures; at laſt ſetting his head upon the table, he moved his feet in the ſame manner, in which he had before moved his hands; upon this Clyſthenes broke out into a paſſion, and cried, O! Son of Tyſander, thou haſt danced away thy marriage. Er.

Herodian deſcribes the people of Alexandria, as inclined by nature to be ſcurrilous againſt their ſuperiors; their jeſts, ſays he, appear extremely pleaſant to themſelves,

ſelves, but are very bitter to thoſe, againſt whom they are uttered. Herod.

Veſpeſian endeavoured to turn his own covetouſneſs into a jeſt. Suet.

Caligula jeſts with his cruelties. Suet.

When a court jeſter gave orders to a dead body, as it was carrying forth to its funeral, that he ſhould tell Auguſtus that his legacies to the people were not yet paid; Tiberius ordered that he ſhould receive his ſhare of the legacy, and then be put to death, bidding him, at the ſame time, tell Auguſtus the truth. Suet.

Auguſtus made an edict againſt ſcurrilous jeſts. Suet. Aug.

Jeſts leave bitter remembrance. Tac. An.

When the fleet of Philip de Valois was entirely deſtroyed by Edward the third, none durſt carry the news to the French monarch, till a jeſter coming one day into the king's preſence, cried out, cowardly Engliſhman, daſtardly Engliſhman, faint-hearted Engliſhman; and when the king aſked why he called them ſo, he anſwer'd, becauſe they durſt not leap into the ſea as our brave Frenchmen did. Rap.

Athelſtan, upon the accuſation of a certain nobleman, put his brother Edwin to death; ſome time afterwards, as that lord was waiting at table, with the king's cup, one of his feet ſlipped, and he recovered himſelf from falling, by the nimbleneſs of the other; whereupon he ſaid, jeſtingly, ſee how one brother helps another; this jeſt coſt him his life. Athelſtan, who overheard what he ſaid, taking it for a reproach on him, ordered him to be executed immediately. Ib.

CHAP. XII.

CANDOR.

THERE is nothing we deſire more than the applauſe of men; ought we not then to act ſo as to give men reaſon to think well of us? If candor requires us to bear with one another's actions, much more ought we to bear with others opinions, conſidering they

they are derived from ſuch various cauſes, as country, education, &c.

The ſtronger ſenſe a man has of his own failings, the more indulging will he be to the defects of others.

A ſhort CHARACTER of St. PAUL.

He was humble in mind, though exalted in ſtation; and an univerſal lover of ſouls, tho' a profeſſed deteſter of ſin; an enemy to the faults, but not to the perſons of men; kind and courteous to all, but particularly to thoſe of the ſacred function; prudent in mixing mercy with judgment, as their caſes required; not proud of his authority, tho' not inſenſible of it; not eaſily provoked to inflict penalties, not long intreated to remove them; grieved when the heinouſneſs of the crime compelled him tobe ſevere, but never better ſatisfied, than when the ſigns of a ſincere repentance enabled him to forgive.

A juſt man will not be angry with injuſtice, but will rather excuſe it, as an imperfection in the mind of him, who poſſeſſes it; well knowing that without a kind of participation of that divine nature, which diſdains injuſtice, or without being endued with that knowledge, which makes him to abſtain from it, no man is willingly juſt.

CHAP. XIII.

CHARITY.

CHARITY is a virtue of the heart, and not of the hands; alms are the expreſſions, not the eſſence of this virtue; charity is the union of thoſe noble qualities, which make a virtuous man. He that defers his harity till he is dead, is rather liberal of another man's property than his own. The virtue of the benefit lies in the intent, and the profit in the judicious application of the matter. Demurring is next door to denying. A brave mind can never want matter for liberality in the meaneſt condition; for nature has been

ſo

ſo kind to us, that where we have nothing of fortunes, we may beſtow ſomething of our own. A favour beſtowed with reluctance is like a ſtony piece of bread given to a ſtarving man, which is neceſſary for life, but almoſt choaks him in ſwallowing. It is inſolent as well as ungrateful, for a man (who would feel the natural wants of hunger and thirſt, did he not prevent his appetites before they call upon him) to neglect theſe wants and diſtreſſes in the poor. Arguments for publick charity are theſe three, viz. 1. Wou'd you do a kind office without any view of reward, do it for a child, who is not ſenſible of the obligation. 2. Wou'd you ſerve the publick, educate ſome honeſt mechanic. 3. Wou'd you ſerve God, give to one, who ſhall be inſtructed in the worſhip of him, for whoſe ſake you beſtow your bounty. Wiſe providence has amply compenſated for the wants, and diſtreſſes of the poor and indigent, by a more abundant proviſion for their happineſs hereafter; ſo they are exalted in goodneſs, by being depreſſed in fortune, and their poverty becomes their preferment.

CHAP. XIV.

CENSURE.

CENSURE is a tax, which all men of merit pay to the publick; 'tis a folly to pretend to eſcape it, as well as a weakneſs to be effected by it: there is no defence againſt reproach but obſcurity. A man's firſt care ſhould be to avoid the reproaches of his own heart; his next to eſcape the cenſure of the world. If the laſt interferes with the former, it ought to be neglected. A ſpiteful ſaying gratifies ſo many little paſſions in thoſe, who hear it, that it generally meets with a good reception. Juſtice ſeems more agreeable to the nature of God, and mercy to that of man. A being, who has nothing to pardon in himſelf, may reward every man according to his works; but he, whoſe very beſt actions muſt be ſeen, with grains of allowance, cannot be too mild, moderate, and forgiving. Ill nature

ture is too often taken for wit. When eminent merit is robb'd by cenſure and detraction, it does but increaſe by ſuch endeavours of its enemies. It is a poor and mean pretence to merit, to make it appear by expoſing the faults of others: it is ſomething to ſparkle among diamonds; but to ſhine among pebbles is neither pleaſure nor credit. The ill we do expoſes not ſo much to hatred, as our good qualities. If we had no defects of our own, we ſhould not take ſo much pleaſure as we do, to remark defects in others: we ſpeak ill of others to recommend ourſelves; and 'tis more from an eſteem of our own opinion, that we extol the good qualities of others, than from an eſteem of their merit. We raiſe the reputation of ſome, to pull down that of others; and pull down that of others to raiſe our own. Cenſure oftner ſhews favour to falſe merit than injuſtice to true. We ſpeak ill of others more from vanity than malice. 'Tis a certain ſign of an ill heart to be inclined to defamation; this ariſes from a neglect of what is laudable in ourſelves, and an impatience of ſeeing it in others. The low race of men take a ſecret pleaſure in finding an eminent character levell'd to their condition, by a report of his defects. Inſolence and impertinence generally ariſe from ſome hint, or ſuſpicion of our own demerits. It is a maxim of morality to ſpeak nothing but truth of the living, and good of the dead. Lord Bacon left his name and character, in his will, to foreign nations, and after ſome years were paſt, to his own country. The common cauſe of ſociety is thought concerned, when a good character is calumniated. What you detract from another's perfections, you give to yourſelf. It is the common refuge of diſappointed ambition to eaſe itſelf by detraction. Never give into the appearance of things, nor be in haſte to condemn any body. Remember there are things probable, which are not true. None are ſo much concerned at being injured by calumny, as thoſe, who are readieſt to caſt it on their neighbours. The way to ſilence calumny, ſays Bias, is to be always exerciſed in ſuch things as are praiſe-worthy. Socrates ſays, 'tis truth I mind, not cenſure. Ariſtotle ſays, that thoſe, who are much cenſured, cenſure with delight. Diogenes ſaid,

you

you may abuſe me, I may commend you; the world will believe neither. Axamander, being laughed at for ſinging, ſaid, I muſt ſing better. Epictetus ſays, conſider if what is ſaid of you be true, and reform, that you may not deſerve cenſure. Plato ſays, if any one ſcandalize you, live ſo, that your friends may not believe them. As charity ought to begin at home, ſo ought our cenſures; for the greateſt offender, in the compaſs of a man's knowledge, is generally himſelf. A free and generous confeſſion enervates reproach, and diſarms ſlander. There are ſome forlorn maids, who mingle with their own ſex, and contract familiarities out of malice, and with no other deſign but to blaſt the hopes of lovers, deſtroy the expectations of parents, and benevolence and good will of friends. Were all the vexations of life put together, we ſhould find that a great part of them proceed from thoſe calumnies and reproaches, which we ſpread abroad concerning one another. Cenſure generally takes its riſe either from an ill-will to mankind, a private inclination to make ourſelves eſteemed, an oſtentation of wit, a vanity of being thought in the ſecrets of the world, or from a deſire of gratifying any of theſe diſpoſitions of mind, in thoſe perſons, with whom we converſe. Nothing is ſo univerſally blamed, or practiſed, as ſcandal. I would have a man examine, and ſearch into his own heart, before he ſtands acquitted to himſelf, of that evil diſpoſition of mimd, which is here mentioned: firſt of all let him conſider, whether he does not take delight in hearing the faults of others; ſecondly, whether he is not too apt to believe ſuch little black'ning accounts, and more inclined to be credulous, on the uncharitable, than on the good-natured ſide; thirdly, whether he is not ready to ſpread, and propagate ſuch reports as tend to the diſcredit of another. Truth is as far from falſhood, as the ears from the eyes: and conſcious demerit is the great foundation of that credulity of reports, to the diſadvantage of others, which does ſuch diſhonour to humanity.

By the laws of Zoroaſter, preſcribed in the book Sadler, calumny is repreſented as an unpardonable ſin, to be remitted in the other world on no other condition than

on

on obtaining the calumniated perſons remiſſion in this; and not only ſo in the inventor, but in the publiſher, however ignorant of the falſhood. Hyde.

CHAP. XV.

CHEARFULNESS.

CHEARFULNESS is a habit of the mind, which is always to be ſupported when we are out of pain; mirth is an act of the mind, which to a prudent man ſhould be always accidental, and ſhould ariſe out of the occaſion; for thoſe tempers, who want mirth to be pleaſed, are like the conſtitutions, which flag without the uſe of brandy. A chearful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured; lighten affliction, convert ignorance into amiable ſimplicity, and render deformity itſelf agreeable. All mirth, that affects the body muſt needs weary, becauſe it tranſports; all tranſportation is violent; no violence can laſt, but determines upon the falling of ſpirits; for how often do we ſee a hearty laugh end in a ſigh, to recover nature? Thoſe are often raiſed into the greateſt tranſports of mirth, who are ſubject to the greateſt depreſſions of melancholy. Mirth is like a flaſh of lightning, that breaks through a gloom of clouds, and glitters for a moment. Chearfulneſs is a kind of daylight in the mind, and fills it with a ſteady and perpetual ſerenity. Chearfulneſs is the health of the ſoul, and innocence is its foundation; it makes us happy in ourſelves, agreeable to others, and pleaſing to God. A ſenſe of guilt, atheiſm, or the diſbelief of a future ſtate, deſtroy chearfulneſs; the one threatning torment, the other annihilation.

CHAP.

CHAP. XVI.

CLEMENCY and MODERATION.

CLEMENCY is often practiſed out of vanity, lazineſs, fear, and policy; moderation limits the ambition of the great, and comforts the diſtreſs of the afflicted. Moderation, in the proſperous, proceeds from the calm, that good fortune gives to their humour. Moderation is a fear of falling into that envy and contempt, which thoſe deſerve, that are intoxicated with their good fortune, and the deſire of appearing greater than their fortune. Every violent paſſion, when indulged to an extreme, is in danger of turning to its contrary. Clemency is a favourable diſpoſition of the mind, in the matter of inflicting puniſhments. Clemency is the brighteſt jewel in the monarch's crown.

CHAP. XVII.

COMPASSION.

THERE is an authority due to diſtreſs, and as none, of human race, is above the reach of ſorrow, none ſhould be above hearing it. Pity is the ſenſe of our misfortunes in the misfortunes of other men; our pity is proportioned to the love of the object. Relieving the diſtreſſed, is doing one's ſelf a kindneſs beforehand, becauſe it engages others to relieve us on the like occaſion. The want of genius is to be imputed to no man, but the want of humanity is a man's own fault, and his diſgrace. Pity will always be his portion in adverſity, who behaved with gentleneſs in proſperity. Pity is the under paſſion of a noble ſpirit; and to a great mind, inſtances of generoſity and compaſſion give more pleaſure than all mirth and jollity can, to the light and ludicrous. Let not your mercy towards your enemies leave you to their mercy. Over great tenderneſs deſtroys the effects of love; and exceſſive pity renders us incapable of giving ſuccour. No vice or wickedneſs, which people fall into, from indulgence to deſires, which are natural to all, ought to place them below the

compaſſion

compaſſion of the virtuous. The unlawful commerce of the ſexes is of all others the hardeſt to avoid; and yet there is nothing, which you ſhall hear the rigider part of womankind ſpeak of, with ſo little mercy; this is outragious virtue. Compaſſion does not only refine, and civilize human nature, but has ſomething in it more pleaſing and agreeable than what can be met with in ſuch indolent happineſs, ſuch an indifference to mankind, as that, in which the Stoicks placed their wiſdom. As love is the moſt delightful paſſion, ſo pity is nothing elſe but love, ſoftned by a degree of ſorrow; in ſhort, it is a kind of pleaſing anguiſh, as well as generous ſympathy, that knits mankind together, and blends them in the ſame common lot.

Pity and innocence are boſom friends.

CHAP. XVIII.

COMPLEMENTS.

AMONG the too many other inſtances, of the great corruption and degeneracy of mankind, the great and general want of ſincerity, in converſation, is none of the leaſt. The world is grown ſo full of diſſimulation and compliments, that men's words are hardly any ſignification of their thoughts: and if any man meaſures his words by his heart and ſpeaks as he thinks, and does not expreſs more kindneſs to every man than men uſually have for any man, he can hardly eſcape the imputation of ill-will, and want of breeding. The old Engliſh plaineſs and ſincerity, that generous integrity of nature, and honeſty of diſpoſition, which always argues true greatneſs of mind, is in a great meaſure loſt among us: the many profeſſions of kindneſs and ſervice, which we ordinarly meet with, are not natural, where the heart is well inclined; but are a proſtitution of ſpeech, ſeldom intended to mean any part of what they expreſs; never to mean all they expreſs. What ſolemn expreſſions of reſpect and kindneſs will paſs between men, almoſt on no occaſion: how great honour and eſteem they will declare for one, whom perhaps

they

they never ſaw before; and how entirely they are, all on a ſudden, devoted to his ſervice and intereſt, for no reaſon; how infinitely, and eternally obliged to him for no benefit; and how extremely they will be concerned for him for no cauſe! Compliments are called the ſmoak of friendſhip. The beſt compliment to a man of buſineſs is to come to the point. When two people compliment each other, with the choice of any thing, each of them generally gets that which he likes leaſt.

See the complacent manner, in which the war was carried on, between Ptolemy and Demetrius, who alternately being conquerors, alternately reſtored, to the minuteſt article, what they had taken in each other's camp, and alternately made magnificent preſents to each other. Juſt.

It is with compliments as with portraits, where it is allowable to flatter a little, provided the likeneſs be preſerved; but to commend others, for good qualities, which they have no pretenſions to, is a proſtitution of truth, and betrays a ſelfiſh, and intereſted deſign.

CHAP. XIX.

CONSCIENCE.

SO wonderful is the power of conſcience, that it makes us betray, accuſe, and fight againſt ourſelves. Puniſhment is born with ſin; whoever expects it, already ſuffers it; and whoever has deſerved it, expects it. Wickedneſs contrives torments againſt itſelf. Ill deſigns are worſe to the contriver. Let wickedneſs eſcape, as it may at the bar, it never fails of doing juſtice upon itſelf; for every guilty perſon is his own hangman. Conſcious rectitude is the beſt ſecurity againſt the attacks of our enemies. Unworthy perſons, fearing and avoiding their own company, fly to diſſipation and noiſe, to ſeek quiet; like perſons in feveriſh complaints, who move from chair to chair for eaſe, but neither of them conſider, that they carry their ill with

them; but thoſe, who, can ſay, with the philoſopher, that they are never leſs alone, than when alone, muſt have a conſcience void of offence, towards God and man.

CHAP. XX.

CONVERSATION.

IT is a breach of good breeding, in publick converſation, to take things in ſuch a key, as is above the common reach. Converſation is a great provocative to the imagination. A rational and ſelect converſation, is compoſed of perſons, who have the talent of pleaſing, with delicacy of ſentiments, flowing from habitual chaſtity of thought; but mixed companies are generally made up of pretenders to mirth, and peſtered with conſtrained, obſcene, and painful witticiſms. There are a hundred men, fit for any buſineſs to one agreeable companion. Irregularity in itſelf is not what creates pleaſure and mirth; but to ſee a man, who knows what rule and decency are, deſcend from them agreeably in our company, is what determinates him a chearful companion. Feſtivity of ſpirit proceeds from an aſſemblage of agreeable qualities, in the ſame perſon. Merry tales, accompanied with apt geſtures, and lively repreſentations of circumſtances and perſons, beguile the graveſt into mirth and good humour. A man ſhould always go with inclination, to the turn of the company he is going into, or not pretend to be of the party. To be agreeable, a man ſhould have his mind open, to receive what pleaſes others, and not be obſtinately bent on his own pleaſure. He ſhould ſeem pleaſed with thoſe in company, and rather think himſelf entertained, than that he gives entertainment. That behaviour which depends on obſervation, and knowledge of life, is to be acquired by all; but to entertain, a man muſt have a good natural capacity. One ſhould appear rather to receive laws, from the company, than to give them. Men of wit fancying themſelves agreeable, meerly as ſuch, are apt to deride the abſent, and rally the preſent improperly. He, that reports what he heard in the laſt company,

pany, is but the meſſenger of that company. The greateſt ſecret then, to ſucceed in converſation, is to admire little, to hear much, always to diſtruſt our own reaſon, and ſometimes that of our friends, never to pretend to wit, but to make that of others appear as much as we can, to hearken to what is ſaid, and to anſwer to the purpoſe.

No part of a man's life paſſes with more pleaſure, than that, which is ſpent in the converſation of a few ſelect companions; for the mind never unbends itſelf ſo greeably, as in the company of a well choſen friend. Converſation is an indulgence to the ſociable part of our nature, and ſhould incline us to bring our proportion of good will, or good humour, among the friends we meet with, and not to trouble them with relations, which muſt of neceſſity oblige them to feel a real, or feigned affliction. Cares, diſtreſſes, diſeaſes, uneaſineſſes, and diſlikes of our own, are by no means to be obtruded upon our company. Let any man who has paſſed much time, in what he calls jovial, and merry company, look back at what he was all that while doing, and he will find that he has been, at one inſtant, ſharp to ſome man, he is ſorry to have offended; impertinent to ſome one, it was cruel to treat with ſuch freedom; immoderately noiſy at ſuch a time; unſkilfully open at ſuch a time; unmercifully calumnious at ſuch a time. In our converſation in the world, we pleaſe more by our faults, than by our good qualities. The reaſon why we have ſo little pleaſure in converſation is becauſe men think more on what they have to ſay, than how to anſwer pertinently, what is ſaid. Attentively to hear, and properly to reply, are the beſt qualifications to fit a man for converſation. A fondneſs to talk makes men inattentive to what others ſay. A man of wit would be often at a grievous loſs, were it not for the company of fools. We oftner forgive thoſe, who in converſation are tireſome to us, than thoſe we are tireſom to. Some cannot entertain their preſent company, without ſacrificing their laſt. One would think the larger the company is, the greater variety of ſubjects and thoughts would be ſtarted in diſcourſe; but on the contrary, we

find that converſation is never more reſtrained, or confined, than in numerous aſſemblies: the weather, faſhions, news, &c. being the common topics. The moſt open, inſtructive, and unreſerved diſcourſe is between two friends; then a man gives looſe to every paſſion and thought, which is uppermoſt, and, as it were, expoſes his own ſoul to the examination of his friend.

There is no converſation ſo agreeable as that of a ſoldier of good ſenſe, whoſe courage and magnanimity are the reſult of thought and reflection. The many adventures, which attend their way of life, makes their converſation ſo full of incidents, and gives them ſo frank an air in ſpeaking of what they have been witneſſes of, that no company can be more agreeable. The motives to moſt converſations are nothing more than a deſire of juſtifying our own paſſions, exulting in our ſituations, or ſhewing our own parts; which proves that vanity is the ſupport of moſt converſation. General viſits are made, not ſo much out of good will as for fear of ill will. There is nothing more agreeable than the converſation of a woman of good ſenſe, without affectation, and one that converſes with mankind without deſign. He keeps the beſt table, who has the moſt valuable company at it. The true choice of our diet, and companions, conſiſts in that, which contributes moſt to chearfulneſs and refreſhment: this is beſt conſulted by ſimplicity in our food, and ſincerity in our companions. To have good ſenſe, and abilities to expreſs it, is an eſſential quality in a good companion. The hours, which we ſpend in converſation, are the moſt pleaſing of any we enjoy; yet there is very little care taken to improve ourſelves, for the frequent repetition of them. The common fault in this caſe is, that of growing too intimate, and falling into diſpleaſing familiarities. Familiarity in inferiors is ſaucineſs, in ſuperiors condeſcenſion: hence it will ariſe, that benevolence muſt become the rule of ſociety, and he that is moſt obliging muſt be moſt diverting. There is a certain impartiality neceſſary to make what a man ſays bear any weight with thoſe he ſpeaks to. In converſation, the medium is neither to affect ſilence or eloquence.

The

The great enemies to good company are the clown, the wit, and pedant. The ſubject of diſcourſe, in moſt companies, is generally upon one another's faults; this ariſes from ſelf-conceit. The great general rule to be obſerved in converſation, is that a man ſhould not talk to pleaſe himſelf, but thoſe that hear him: this would make him conſider, whether what he ſays be worth hearing; for as Epictetus ſays, though it may pleaſe you to tell your dreams, none will like to hear them. Talking obſcenely, or with ill-nature, generally ariſes from a barrenneſs of invention, and an inability to ſupport a converſation in a way leſs offenſive: for as obſcene language is an addreſs to the lewd for applauſe, ſo are ſharp alluſions an appeal to the ill natured. It is more difficult to keep in with bad company than good: the former having leſs underſtanding to be employed, have the more vanity to be pleaſed. And to keep a fool in conſtant good humour, with himſelf, is no eaſy taſk. A man may be ſaid to poſſeſs that, which he conveys to another; therefore Zeno, who improved the morals of Pythedorus, by his converſation, was maſter himſelf of what he communicated to him. Soc.

Auguſtus Cæſar uſed to converſe in writing, on the graver ſubjects, even with his wife. Suet. Aug.

Think with the wiſe, and ſpeak with the vulgar. Always ſpeak to divert, or inform the company, and not to gratify your own vanity. Talk not of yourſelf, nor of your domeſtic affairs. A man may equally affront the company he is in, by engroſſing all the talk, or obſerving a contemptuous ſilence. Few young people pleaſe in company; the reaſon is, that want of experience makes them poſitive, and what they ſay is rather with a deſign to pleaſe themſelves, than any one elſe. He that is ſilent on a ſubject, where every one is ſatisfie he could ſpeak well, will often be thought no leſs knowing in other matters, where perhaps he is wholly ignorant. Women are ſooner convinced by an happy turn, or witty expreſſion, than by demonſtration. When you commend, give your reaſon for it. Do not aſk too many queſtions. Be eaſy in your carriage. Endeavour to fall in with the inclination of your company. Never be aſſuming. It is not poſſible for a

man to form to himſelf as exquiſite a pleaſure, in complying with the humours and ſentiments of others, as of bringing others over to his own; ſince it is the certain ſign of a ſuperior genius, that can take, and become, whatever dreſs it pleaſes. If our armies are beſieging a place of importance abroad, or houſe of commons debating a bill of conſequence at home, you can hardly fail of being heard with pleaſure, if you have nicely informed yourſelf of the ſtrength, ſituation, and hiſtory of the firſt, or of the reaſons for and againſt the latter. It will have the ſame effect, when any ſingle perſon begins to make a noiſe in the world; if you can learn ſome of the ſmalleſt incidents in his life or converſation, which, though they are too fine for the obſervation of the vulgar, give more ſatisfaction to men of ſenſe (as they are the beſt openings to a real character) than the recital of his moſt glaring actions. A modeſt perſon ſeldom fails to gain the good-will of thoſe he converſes with; becauſe no-body envies a man, who does not appear to be pleaſed with himſelf. The converſation of moſt men is diſagreeable; not ſo much for want of wit and learning, as of good breeding and diſcretion. The more accompliſhments a man has, the better he is prepared for an extended acquaintance; and he, than can add the being agreeable to the being ſerviceable, is in a conſtant capacity of obliging. Whether a man propoſes a life of pleaſure or buſineſs, he can purſue neither with credit without good breeding. There are ſome men, who can neither pleaſe nor offend; theſe are only fit for cap-acquaintance. When you fall in converſation with a man, you muſt conſider whether he is more inclined to hear you, or that you ſhould hear him; the latter is the more general deſire. Be ſingular in nothing but goodneſs; and uncomplaiſant in nothing but vice, for ſingularity in trifles is ridiculous. Be modeſt, but never baſhful; complaiſant, but never ſervile; frank, but not rude; general in civility to all the company, and particular to each perſon, by turns. Think tenderly of others, and humbly of yourſelf; endeavouring rather to be agreeable, than ſhine in company; the former is in every one's power, but the latter in that of few. The moſt fruitful, and

natural

natural exerciſe of the mind is conference. The ſtudy of books is a languid and feeble motion, and heats not; whereas conference both teaches and exerciſes at the ſame time. We ſhould make no mention of what concerns ourſelves, unleſs of matters, wherein our friends ought to rejoice. Men would come into company with ten times more pleaſure than they do, if they were ſure of hearing nothing, which would ſhock them, as well as if they expected what would pleaſe them. Entertainments muſt be delicate.

Beautiful pictures are the entertainments of a pure mind, as deformities are thoſe of a corrupted one.

CHAP. XXI.

CONSOLATION.

ENQUIRIES after happineſs, and rules for attaining it, are not ſo neceſſary and uſeful to mankind as the art of conſolation, and of ſupporting oneſelf under affliction. The utmoſt we can hope for, in this world, is contentment; if we aim at any thing higher, we ſhall meet with nothing but diſappointments. To be eaſy under affliction, a man ſhould conſider how much more miſerable he might be, than he is; and ſay, with the philoſopher, all men have their misfortunes, but happy is he, who has no greater than this. Books of morality, and authors, which give us inſtances of calamity and misfortunes, and ſhew human nature in its greateſt diſtreſſes, are of great uſe to fortify the mind againſt the impreſſions of ſorrow. Let any man conſider, when he is grieved at ſome trifling diſappointment, that at the very ſame time there are perſons languiſhing in ſhipwreck, others crying out for mercy, in the terrors of a death-bed repentance, others lying under the tortures of an infamous execution, families put to the ſword, kingdoms burnt to aſhes, and ſuch like calamities; and he will find his ſorrows vaniſh: for affliction grows lighter, by being compared with the greater ſufferings of others, eſpecially if they are men of merit and virtue.

CHAP. XXII.

CONSTANCY.

THE conſtancy of the wiſe, is no more than the art of confining their troubles within their own breaſts. We have all conſtancy enough to bear others misfortunes. Greater virtues are required to become a good fortune, than bear an ill one. The ſun and death are two things that cannot ſteadily be looked on. He, that is always buſy about little things, always becomes incapable of great. There are two ſorts of conſtancy in love, one proceeds from our finding continually, in the perſon beloved, new motives for our love; and the other, from our making it a point of honour to be conſtant. In our afflictions, we often take want of ſpirit for conſtancy of mind; and we bear them, without ſo much as looking them in the face, as poor paſſive cowards are killed, becauſe they are afraid to defend themſelves. No perſons, but thoſe who have conſtancy, can have true ſweetneſs of temper; thoſe who appear to have it, have nothing but a weakneſs, that is eaſily turned into ſourneſs. The mind, by lazineſs and conſtancy, is fixed to what is either eaſy or agreeable to it. This or that habit ſets a bound to our enquiries, and no one carries his mind ſo far as it will go. The higheſt act of a man's mind is, to poſſeſs itſelf with tranquillity in the moſt imminent danger. Virtue cannot extinguiſh our natures. Man is compounded of body and ſoul; the former may be galled, burnt, or deſtroyed, the latter is invincible. Mucius overcame the fire, Regulus the gibbet, Socrates poiſon, Rutilius baniſhment, Cato death, Fabricius riches, and Sextius honours. It is a mean want of fortitude, in a good man, not to be able to do a virtuous action with as much confidence as an impudent man doth an ill one. Philoſophy finds it an eaſy matter to vanquiſh paſt and future evils, but the preſent are commonly too hard for it. It is the part of a wiſe man, to qualify the malignity of thoſe misfortunes, by the rules of philoſophy, which he cannot prevent by his prudence. All the inconveni-

encies

encies in the world are not considerable enough, that a man should die to evade them; and besides, there being so many, so sudden, and unexpected changes in human things, it is hard rightly to judge when we are at the end of our hope. Complaints, while there is a remedy in the reach of a man's industry, shews not so much the greatness of his misery, as the weakness of his mind. Nothing can conquer the horror of death, but the expectation of a future life, with such a composure of mind, as to hope every thing, and fear nothing.

CHAP. XXIII.

COVETOUSNESS.

EXTREME covetousness is almost always mistaken, there is no passion which so often misses its aim, or on which the present has so much influence, to the prejudice of the future. There are some, who sacrifice their whole estate to doubtful and distant hopes; others despise great advantages, that are future, for a little profit, that is present. It is the utmost vanity of a covetous man to be contradicted when he calls himself poor. He is the true possessor of a thing, who enjoys it; and not he who owns it, without the enjoyment of it. Most of the trades, professions, and ways of living among men, take their original either from the love of pleasure, or fear of want; the former, when it becomes too violent, degenerates into luxury, and the latter into avarice. It may be remarked, that this passion reigns most in those, who have but few good qualities to recommend them: it makes a man a peevish and a cruel master, a severe parent, an unsociable husband, a distant and mistrustful friend.

Caligula used to walk barefoot over his heaps of gold, and sometimes, that he might touch it with every part of his body, roll over it. Suet. Cal.

Diodorus, having described the pains which the Æthiopians take in procuring gold, exclaims thus, Nature herself, I think, declares manifestly, that gold is to be acquired with great labour, kept with great difficulty

culty and as great care, and that it produces to us a mixture of pleaſure and pain. Diod. Sic.

Remplue, ſon of Proteus, king of Ægypt, ſpent his whole life in accumulating riches; the narrowneſs of his ſoul, and his love of money, did not ſuffer him to make the leaſt largeſs to the honour of the gods, or for the good of mankind; he is, therefore, rather to be called a good œconomiſt, than a good king; and inſtead of leaving behind him any reputation of virtue, he left a vaſt quantity of treaſure, exceeding indeed, in this, all other kings; his treaſure amounted to four hundred thouſand talents of gold and ſilver. Ib.

Styand, archbiſhop of Canterbury, choſe to remain in priſon all his days, rather than diſcover to William the conqueror where his hidden treaſures were; after his death a little key was found about his neck, with a note directing to the place where they were depoſited. Rapin.

Cræſus, king of Lydia, having received a favour from Alermæon, the Athenian, gave him as much gold as he could carry; upon which, Alermæon put on a coat of vaſt compaſs, with buſkins proportionably wide, and being conducted into the treaſury, placed himſelf on a great heap of gold; with this having crammed both coat and buſkins, he loaded his hair with ingots, and put many pieces into his mouth, in which caſe, when Cræſus ſaw him coming out of the treaſury, he burſt into an immoderate fit of laughter. Herod. Erat.

Avarice is ſo great a tyrant, that, in great minds, it often gets the better of good qualities, which it cannot extirpate; for notwithſtanding the ſeeming meanneſs, and folly of this vice, it is certain that it generally taints the beſt of men.

CHAP. XXIV.

COURAGE.

TRUE courage is doing that by oneſelf, which one would do before witneſſes. Intrepidity is an extraordinary force of the ſoul, and raiſes it above all the

the troubles and emotions, which the proſpect of great dangers is able to excite. Moſt men expoſe themſelves enough to ſave their honour, but few do more. It is by intrepidity that heroes keep themſelves ſerene, in the midſt of the moſt ſurprizing and amazing accidents. Vanity, ſhame, and above all, conſtitution make up, very often, the courage of men, and the virtue of women. It is a certain mark of a brave mind not to be moved by any accidents. Magnanimity and courage are inſeparable. Courage is always juſt and humane. A truly bold ſpirit is ever actuated by reaſon, a ſenſe of honour, and duty. The affectation of ſuch a ſpirit exerts its ſelf in an impudent aſpect, an over-bearing confidence, and a certain negligence of giving offence. As modeſty is the true indication of courage, ſo impudence is the affectation of it. Only to date is not bravery. True courage admires the ſame quality in its enemy; and fame, glory, conqueſts, deſire of opportunities to pardon and oblige their oppoſers, are what glow in the minds of the gallant. What the bombaſt ſtile is to the juſt and ſublime, falſe courage is to true.

No man, horſe, or dog, have courage without being iraſcible.

CHAP. XXV.

DEATH.

A MAN may have many reaſons to be diſquieted with life; but can have no reaſon to deſpiſe death. The inequality, that is remarkable in the courage of brave men, ariſes from the different appearances of death to them. The neceſſity of dying made up all the conſtancy of the philoſophers; they thought they had beſt go with a good grace, ſince there was no help for their going, and not being able to eternize their lives, they omitted nothing to eternize their reputations. The glory of dying reſolutely, the hope of being lamented when gone, the deſire of leaving a fair reputation behind us, the aſſurance of being freed from the miſeries of life, and of depending no longer on the

caprice

caprice of men and fortune, give us reſolution in our laſt moments. It is flattering ourſelves to think that death will appear the ſame when it comes nearer to us, as it does at a diſtance. In great minds, the contempt of death ariſes from a deſire of glory; but in little minds, from ignorance and inconſiderateneſs. In the lottery of life, our laſt moments, like tickets left in the wheel, riſe in their valuation. As death is natural, it is abſurd to fear it; for fear loſes its purpoſe, when we are ſure it cannot preſerve us; therefore we ought to draw a reſolution of meeting it, from the impoſſibility of eſcaping it; for ſince we have ſeen the mighty Cæſar himſelf fall into ſuperſtition at the thought of his exit; ſince Cato's firm conſtancy, Brutus's generous zeal, and Caſſius's ſteady malice, all ended in the ſame dereliction of themſelves, and deſpondence at leaſt, we may juſtly conclude, that whatever law we make to ourſelves, from the greatneſs of nature, or the principles of philoſophy, for the conduct and regulation of life, is itſelf but an artificial paſſion, by which we vainly hope to ſubdue thoſe that are natural, and which will certainly riſe or fall with our diſappointments or ſucceſs; and we, that are liable to both, are highly concerned to prepare for either; at which perfection there is no nearer way to arrive, than by attending to our own make, and obſerving by what means human life, from its ſimple and rural happineſs, is ſwelled into the weighty cares, and diſtractions, with which it is at preſent enchanted; and from this knowledge of our miſery, extract our ſatisfaction. The fear of death often proves mortal, and puts people upon methods of preſerving their lives, which infallibly deſtroy them. The ſoul ought to live in the body, as in a lodging, ready to turn out at a minute's warning. Solon ſays, that no man's real character can be known till he is dead.

Plato ſays, that death may be born ſtoutly by a good man, to whom it is no evil; and that the union of the body and ſoul is, by no means, more beneficial to us than their ſeparation.

Death is no evil in the eyes of a philoſopher.

Death

Death makes men afraid of thoſe terrors, which they had before laughed at.

Diodorus ſpeaking of the danger, which ſailors in ſome parts of the Arabian gulph incur, of being encircled with iſlands of ſand, ſays, that thoſe, to whom this happens, throw over-board the weakeſt amongſt them, that their proviſions may laſt the longer, and thus concludes, the ſurvivors however, when all hope hath at length forſaken them, periſh much more miſerably than their companions, whom they had at firſt committed to the ſea; who, in an inſtant of time, returned to nature that breath, which ſhe had given them; whereas the latter, piece-meal as it were their deaths into many portions of miſery, after having long ſupported their misfortunes.

Severianus, when he was put to death, by command of Hadrian, prayed that Hadrian himſelf might wiſh to die, and not have it in his power. This happened accordingly.

Ulyſſes calls Achilles the happieſt of men, who was honoured whilſt alive, and now reigns over the dead.

The younger Pliny calls it a miſerable, but ſtrong conſolation, that all mankind were involved in the ſame calamity, and that he was, as he thought, periſhing with the world itſelf. This he obſerved of the eruption of Veſuvius, when Pliny the elder periſhed.

Many men are contented to ſtruggle with very great evils, from an eager deſire of life, as if there was a certain delightfulneſs, and natural ſweetneſs in the thing itſelf.

At the principal feaſts of the antient Egyptians, a perſon was appointed to carry in a coffin the image of a dead man, all round the company; repeating to every one preſent, behold this, then drink and rejoice, for what this is ſhalt thou be.

Adrian being ſick of a dropſy refuſed ſuſtenance, and ſo died.

CHAP.

CHAP. XXVI.

DEFORMITY and BEAUTY.

AN unconcern'd behaviour, with relation to our perſons, whether beautiful or defective, recommends the former, and takes off from the deformity of the latter; for no man ought to be pleaſed, or diſpleaſed with himſelf, upon conſiderations, which he had no choice in. The beauties, whether male or female, are generally the moſt untractable people of all others. The handſome fellow is ſo much a gentleman, and the fine woman has ſomething ſo becoming, and they expect ſuch great allowances, and give ſo little to others, that there is no enduring either of them. Theſe ſort of gentlemen are graceful enough to omit, or do what they pleaſe; and theſe beauties have charms enough to do, and ſay what would be diſobliging in any but themſelves. Diffidence and preſumption, upon account of our perſons, are equally faults; and both ariſe from the want of knowing, or rather endeavouring to know ourſelves, and for what we ought to be valued or neglected: and as our perſons are not of our making, when they are ſuch as appear defective or uncomely, it is an honeſt and laudable fortitude to dare to be ugly. As there is no guilt in a natural imperfection, we ought to be contented with our countenance and ſhape, ſo far as never to be uneaſy on that account. It is happy for a man, who has any defects in his perſon, if he can be as merry upon himſelf as others are apt to be upon him. One ſource of uneaſineſs, and miſery of human life, eſpecially amongſt thoſe of diſtinction, ariſes from nothing in the world elſe, but too ſevere a contemplation of an indefeaſible contexture of our external parts, or certain natural and invincible diſpoſitions, to be fat or lean. All the graces in mens perſons, are naturally winning and attractive, if they think not of them; but looſe their force in proportion to their endeavours to make them ſuch.

Beauty has been the delight and torment of the world, ever ſince it began; in ſome it is lovely, in ſome agreeable,

agreeable, in ſome inſolent, in ſome attracting, in ſome commanding. One philoſopher calls it a ſhort-lived tyranny; another a ſilent fraud; another royalty without force; another ſays, that beautiful perſons carry letters of recommendation in their looks. It has been obſerved, that people can bear any quality better than beauty.

CHAP. XXVII.

DEPENDENCY.

IT is to all men, of honour and generoſity, a great miſery to have no will, but that of another perſon's, though he be the beſt man in the world. A dependant muſt be either uſeful or agreeable; the former is not to be attained but by finding away to live without him, or concealing that you want him; the latter is only by falling into his taſte and pleaſures, and an imitation of his faults, or a compliance, if not ſubſervience, to his vices, muſt be the meaſures of his conduct. He that takes up another's time and fortune in his ſervice, if he has no proſpect of rewarding his merit towards him, is as unjuſt as he, who takes up goods of a tradeſman, without an intention or ability to pay him. Dependants are always within a month of being provided for, but there are not two in ten that ſucceed. The great have this privilege, that they receive impreſſions of kindneſs very ſlowly, but are quick in their reſentments: every thing, that a dependant can do to oblige, is no more than his duty, and the leaſt omiſſion is a capital offence.

The generality of clients want merit, and the generality of patrons power. A ſervile client, like a woman, who has given up the innocence which made her charming, has not only loſt his time, but the virtue which could render him capable of reſenting the injury, which is done him. It is a degree of murder to amuſe people with vain hopes. If a patron acts out of a principle of vanity, the dependant will be ſure to allow it him. Falling in with the particular humour, or manner

ner of one above you, abſtracted from the general rules of good behaviour, is the life of a ſlave. The difference between a paraſite, and the meaneſt ſervant is this, one lets out his bodily labour, and muſt go and come at pleaſure, the other lets out his ſoul, and proſtitutes his reaſon, taſte, inclinations, and virtue, to pleaſe the man he courts. This ſervitude to a patron, in an honeſt nature, would be more grievous than that of wearing his livery.

CHAP. XXVIII.

DISPUTATION.

AVOID diſputes, as much as poſſible. It requires more wit and good-humour to improve than to contradict the ſentiments of another. Always give your reaſon with coolneſs and modeſty. If you are dogmatical, and full of yourſelf, every one will rejoice at your overthrow. Never be aſhamed of being convinced, for he, that is confuted, is wiſer than he was, and therefore ought to return thanks, inſtead of reſentment. What Tully ſays of war, may be ſaid of diſputes, the end ought to be peace: but arguments are, to proud and poſitive men, what bones are to dogs; viz. to ſet them together by the ears. It is very ridiculous to be angry with a man, becauſe he is not of your opinion? the intereſt, education, and means, by which men attain their knowledge, are ſo very different, that it is impoſſible they ſhould all think alike.

When an argument is over, how many weighty reaſons does a man recollect, which his violence and heat made him utterly overlook. If you look upon the end of argument to be information, it will make you fond of truth, come from whence it will. The Socratical way of diſputing is, never to be poſitive, but always glad to be better informed: and while you ſcarce affirm any thing, you cannot be caught in an abſurdity; and though you are endeavouring to bring over another to your opinion, you ſeem only to deſire information from him. Nothing procures a man more eſteem, and

leſs

leſs envy from the company, than being moderator, without directly engaging on either ſide, but approving and blaming impartially. Laſtly, if you get the better in your diſpute, do not puſh your victory too far; it is ſufficient to let the company ſee you have your enemy in your power, but that you have too much generoſity to make uſe of it. What can be more honourable than to have courage enough to execute the commands of reaſon and conſcience, to maintain the dignity of our nature, and the ſtation aſſigned us? To be proof againſt poverty, pain, and death it ſelf? I mean ſo far as not to do any thing that is ſcandalous, or ſinful, to avoid them; to ſtand adverſity, under all ſhapes, with decency and reſolution. To do this, is to be great above title and fortune: to contradict our deſires, and to conquer the impulſes of our ambition, if they do not fall in with what we, [illegible] inward ſentiments approve, and to contemn a[illegible] and power, where they ſtand in competition wi[illegible] honour, is rather good ſenſe than greatneſs of mind.

Variety relieves and diſſolves diſputes. There are two ſorts of opinions in men, thoſe from inclination, complexion, and diſpoſition; and thoſe from reaſon, evidence, and experience; and there are few of ſo equal a temperament, but what incline to ſome principles or other antecedently to reaſon: we may diſtinguiſh theſe inclinations and opinions from the rational, becauſe we find them accompanied with more heat than light, a great deal of eagerneſs and impatience in defending of them, and by ſlender arguments. It is a maxim in human nature, that a ſtrong inclination, with a little evidence, is equal to a ſtrong evidence; and therefore we are not to be ſurprized, if we find men confident in their opinions, many times far beyond the degree of the evidence; ſeeing there are other things, beſides evidence, that incline the will to one concluſion, rather than another.

CHAP. XXIX.

DRESS.

DRESS is grown of great uſe in the conduct of life, as ſo much civility and reſpect is paid to appearance: it is a paſſport, which carries men into polite converſation, and a varniſh, which makes what a man ſays conſpicuous. Mr. Oſborne adviſes his ſon to appear, in his habit, rather above than below his fortune; and tells him, that he will find an handſome ſuit of cloaths always procure ſome additional reſpect. Every day's experience ſhews us, among variety of people, with whom we are not acquainted, that we take impreſſions too favourable and too advantageous of men at firſt [illegible] from their habit. A good outſide is the beſt Sir [illegible] Cotterel in a ſtrange place. The man that [illegible] in dreſs, is apt to value his acquaintance for the ſame. Our appearance falls under the cenſure of every one, but there are but few that can judge of our parts, or underſtanding. The appearance of an eaſy fortune is neceſſary to get one. The manner of dreſs, of different people, depends more, perhaps, than one may imagine, on their way of thinking. The Eaſtern people, who have for ſo long a time preſerved the ſame manners, have likewiſe worn, for ſeveral ages, pretty much the ſame turband; and does it not appear, almoſt to a demonſtration, that the French, who change their faſhions ſo frequently, are the people of the greateſt levity and inconſtancy in Europe?

CHAP. XXX.

DRUNKENNESS.

WINE raiſes the imagination, but depreſſes the judgment. He, that reſigns his reaſon, is guilty of every thing he is liable to, in the abſence of it. A chearful glaſs awakens the judgment, quickens the memory,

memory, ripens the underſtanding, diſperſes melancholy, chears the heart; in a word, reſtores the whole man to himſelf and his friends, without the leaſt pain or indiſpoſition to the patient. It is dangerous for men to value themſelves on exploits which diſhonour their natures; ſuch as intrigues, drinking, eating, &c. for no vices are ſo incurable as thoſe, which men are apt to glory in. A drunken man is the greateſt monſter in human nature, and the moſt deſpicable character in human ſociety; this vice has very fatal effects on the mind, the body, and fortune of the perſon, who is devoted to it; as to the mind, it diſcovers every flaw in it, and makes every latent ſeed ſprout out in the ſoul; it adds fury to the paſſions, and force to the objects that are apt to produce them. A young fellow complained to an old philoſopher, that his wife was not handſome; put leſs water in your wine, ſays the philoſopher, and you will quickly make her ſo. Wine turns indifference into love, love into jealouſy, and jealouſy into madneſs; it often turns the good-natured man into an ideot, and the cholerick into an aſſaſſin; it gives bitterneſs to reſentment, it makes vanity inſupportable, and diſplays every little ſpot of the ſoul in its utmoſt deformity. Seneca ſays, that drunkenneſs does not produce, but diſcover faults; experience teaches us the contrary: wine throws a man out of himſelf, and infuſes qualities into the mind, which ſhe is a ſtranger to in her ſober moments. After the third bottle a man is altered. Bonoſus, a Roman general, and a lover of wine, being conquered, hanged himſelf; his ſoldiers cried out, there hangs a bottle. He that drinks, to drown ſorrow, deceives himſelf; for unleſs he drinks to a ſtate of inſenſibility, his wine only ſerves to ſharpen and imbitter his miſery. Men are in a higher degree, when drunk, than what they really are, when ſober.

Drunkenneſs ſhould never be lawful, but in the feaſts of Bacchus. Pl. de Leg.

By a law of the Carthaginians, the uſe of wine was prohibited in their camps, and the ſoldiers confined to water only; in the city, likewiſe, wine was allowed to no ſlave of either ſex; nor were their chief magiſtrates

permitted

permitted to taſte it during the year, in which they continued in office. The ſame prohibition was extended to all officers and judges, in the execution of their duty, and to all others in deliberations of any moment; nor was any man ſuffered to touch this liquor by day, unleſs on account of health: nor was it by any means lawful, either for the men or women, to prepare themſelves for the genial bed with ſuch indulgence. Ib.

Drunkenneſs was ſeverely puniſhed in Sparta. Ib.

By the conſtitution of Plato, none but ſober men ſhould be the maſters of a feaſt. By the laws of Pittacus, if a drunken man ſtruck another, he was more ſeverely puniſhed than a ſober man; for Pittacus conſidered the utility of the public (as drunken men are more apt to ſtrike) and not the excuſe, which might be allowed to their drunkenneſs. A. Pol.

The Lybians pledge their faith to each other, by preſenting a [illegible] liquor, and if they have none, they take duſt from the ground, which they put into their mouths. Herod. Melp.

Britain learned drunkenneſs from the Danes, which Edgar was very diligent in ſuppreſſing; on which account he ordered ſilver or golden pins to be fixed to the ſide of their pots, or cups, beyond which it was unlawful to drink themſelves, or cauſe others to do the ſame. Ech.

CHAP. XXXI.

DULL-FELLOWS.

THE turn of dull fellows minds tends only to novelty, and their enquiries are rather for exerciſe than information. It is obſerved that dull-fellows prove the beſt men of buſineſs: buſineſs relieves them from their own natural heavineſs, by furniſhing them with what to do: whereas buſineſs to mercurial men, is an interruption from their real exiſtence and happineſs. To men addicted to delights, buſineſs is an interruption; to ſuch as are cold to delights, buſineſs is an entertainment. For which reaſon it was ſaid, to one who commended

mended a dull-fellow for his application; no thanks to him; if he had no buſineſs, he would have nothing to do. The ſlower part of mankind are more immediately formed for buſineſs; they can expect diſtant things without impatience; becauſe they are not carried out of their way, either by violent paſſion, or keen appetite to any thing.

CHAP. XXXII.

EDUCATION.

THERE are three things neceſſary to make a ſcholar, viz. nature, reaſon and uſe; for if nature be not improved by learning it is blind; if learning be not aſſiſted by nature it is maimed; and if exerciſe fail of the aſſiſtance of both, it is imperfect: the ground muſt be fertile, the huſbandman careful, and the ſeed good. Every man takes notes for his own ſtudy. In the ſame meadow the cow finds graſs, the dog ſtarts a hare, and the ſtork ſnaps up the lizard. The man, who is fitted out by nature, and ſent into the world with great abilities, is capable of doing great good or miſchief in it. It ought therefore to be the care of education, to infuſe into untainted youth early notions of juſtice and honor. A private education promiſes virtue and good-breeding; a publick one a manly aſſurance, and an early knowledge of the world: the firſt makes an honeſt man, the latter a man of buſineſs: ſheepiſhneſs is ſometimes the effect of the former; vice and artifice that of the latter. The deſign of learning is either to render a man an agreeable companion to himſelf, and teach him to ſupport ſolitude with pleaſure; or, if he is not born to an eſtate, to ſupply that defect, and furniſh him with the means of acquiring one. The former ſtudies for ornament, and the latter for uſe. The one does it to raiſe himſelf a fortune, the other to ſet off that he is already poſſeſſed of. One being aſked what ſciences a gentleman ſhould apply himſelf to, ſaid, to morals, politicks, and the belles letters: the firſt has a relation to reaſon, the

ſecond

ſecond to ſociety, the third to converſation: the one teaches us to govern our paſſions; by the other we are inſtructed in the affairs of ſtate, and how to regulate our conduct in good or ill fortune; the laſt poliſhes the mind, and inſpires what is delicate and agreeable. The miſtakes among us, in the education of our children, are, that in our girls we take care of their perſons, and neglect their minds; and in our boys, we adorn their minds, and neglect their perſons. Not that the management of ladies perſons is to be overlooked; but the erudition of their minds is of the greateſt importance. According as this is managed, you'll ſee the mind follow the appetites of the body, and the body expreſs the virtues of the mind. The true art, in this caſe, is to make the mind and body improve together; and if poſſible, to make geſture follow thought, and not let thought be employed upon geſture. Cowley ſays, that ſo much dancing as belongs to a good behaviour, and handſome carriage is very uſeful, if not neceſſary. We generally form ideas of people at firſt ſight, which we are not eaſily perſuaded to lay aſide; for which reaſon one would not chuſe to have any thing uncomely, or diſagreeable in ones approaches.

The mind of a man is at firſt a kind of tabula raſa; or like a piece of blank paper, and bears no original inſcriptions when we come into the world; we owe all the characters, afterwards drawn upon it, to the impreſſions made upon our ſenſes, to education, cuſtom, and the like. We have an innate, and almoſt inſuperable propenſity to imitation, and imbibe manners as we do opinions; if therefore you do not prepoſſeſs the mind with true opinions, it will as readily embrace falſe ones; and if you do not accuſtom your pupil to good habits, bad ones will be contracted. For the mind muſt take ſome forms, and according to the mould of example, company, and fortune, into which it is caſt, ſuch will that form be. This makes it of great importance what teachers children have, what books they read, and what company they keep; becauſe generally upon theſe depend their ſentiments, character, and the whole colour of their future lives. As the firſt impreſſions are obſerved to be the ſtrongeſt, great care ſhould

be

be taken to ſow the ſeed of knowledge betimes; and to tincture the mind with an early ſenſe of virtue, and honour, and to raiſe in it a contempt and diſreliſh for all meanneſs. Some have compared the mind to a ſeed, which contains all the ſtamina of the future plant; and all thoſe principles of perfection, to which it aſpires, in its after-growth, and arrives to by gradual ſtages, unleſs it is obſtructed in its progreſs. In like manner, our minds are completely organized at firſt; they want no powers, no capacities of perception; no inſtincts or affections, that are eſſential to their nature, but theſe are left rude and unfiniſhed; that prudence, induſtry, and virtue may have full ſcope in unfolding, raiſing them up, and bringing them to maturity. It is the buſineſs of education therefore, like a ſecond creation, to improve nature, to give form and proportion, and comelineſs to thoſe unwrought materials; and we have as much need of the hand of culture, to call forth our latent powers, to direct their exerciſe; in fine, to ſhape and poliſh us into men, as the unformed block has of the carver or ſtatuary's ſkill, to draw it out of that rude ſtate into the form of an olympian Jupiter. The firſt lineaments of virtue to be drawn on the ſoul are theſe; a regard for truth, obedience to parents and teachers, a juſt ſenſe of right and wrong, and of the dignity of human nature; a ſtrict temperance, a general humanity, and eſpecially love to one's country, and diligence and induſtry in buſineſs; add to all, a deep ſenſe of religion, and of the duties and obligations, which it includes: after this, let them be taught by proper examples, that the peculiar excellency of their frame lies in the calm, and undiſturbed exerciſe of reaſon; a ſteady ſelf-government, juſt affection to all, the proper objects of moral approbation, an active and extenſive benevolence. By this ſtandard let them learn to correct their falſe notions of honour, grandeur, pleaſure, and popular applauſe. Education is a ſecond ſelf-love. The taſte of books is neceſſary to our behaviour, in the beſt company, and the knowledge of men is required for a true reliſh of books. There is certainly a liberal and free education among women, as well as men;

men; ſhe, that is bred with freedom and good company, conſiders men according to their reſpective characters and diſtinctions; while ſhe, that is lock'd up from ſuch obſervations, will conſider her father's butler, not as a butler but as a man. The mind in its infancy is like a body in embryo, and receives impreſſions ſo forcibly, that it is as difficult for reaſon to eraſe them, as it is to get out the mark children are born with, by any application. I conſider a human ſoul, without education, like marble in the quarry, which ſhews none of its inherent beauties, until the ſkill of the poliſher brings them to light. Diſcourſes of morality, and reflections upon human nature, are the beſt means we can make uſe of, to improve our minds and gain a true knowledge of ourſelves; and conſequently to recover our ſouls out of that vice, ignorance, and prejudice, which naturally cleave to them. As there are many neglected blocks of marble, which if in the hands of a ſtatuary would make a Jove, or ſome other noble ſtatue; ſo there are many philoſophers, ſenators, and generals among the plebeians, who only want education to bring them to light; learning can only make a man in a more eminent degree what nature has made him. Studies ſerve for delight, for ornament, and for ability; for delight in retirement, for ornament in diſcourſe, for ability in judgment; expert men can execute, but learned men are fitteſt to judge or cenſure. To ſtudy too much is ſloth; to uſe it too much, for ornament, is affectation; to make judgments wholly by their rules is the humour of a ſcholar: ſtudies teach not their own uſe; that is won by obſervation. Some books are to be taſted, others to be ſwallowed, and ſome few to be chewed and digeſted. Reading makes a full man, conference a ready man, and writing an exact man; hiſtories make men wiſe, poets witty, the mathematics ſubtle, natural philoſophy deep, moral grave, logick and rhetorick able to contend.

The Perſian princes are educated by the principal court eunuchs, who are ordered to pay their firſt regard to render them beautiful, and form their members: at ſeven years old the boy is delivered over to his exerciſes, and begins to ride a hunting; at fourteen he falls to the

the care of the Pedagogues, of which, four are choſen for their eminence: one in wiſdom; another in juſtice; a third in temperance; and a fourth in fortitude: by the firſt of theſe, youth is inſtructed in the Magian principles of Zoroaſter; the juſtice-maſter teaches him to tell truth his whole life; the temperance-profeſſor inſtructs him in the abſolute government of his paſſions; while the laſt renders him fearleſs, and ſhews him that fear only ſways the mind of a ſlave. Soc. ap.

We give the moſt unlimited belief to thoſe fables, which we have ſucked in with our milk. Pl. de Leg.

The Perſian youth, among other things, were taught from five years old to twenty-four, to tell truth. Hyde. Rel. vet. Pers.

A boy is the moſt intractable of wild beaſts, eſpecially if the fountain of his intellectual faculties be not cleanſed; he then becomes inſidious and fierce, and the moſt miſchievous of ſavages; therefore he ought to be checked by many bridles. The nurſe and the mother ſhould deliver him to the ſchoolmaſter, and he again to the tutor and governor. Pl. de Leg.

If the young and tender ſtem of every plant, ſhoot forth in a manner agreeable to the higheſt virtue of its nature, it will ſurely be capable of attaining the moſt mature, and conſummate perfection. Thus we ſee it often happen in vegetables; the ſame may be obſerved in fierce and wild animals, as well as in men. Man, indeed himſelf, is a tame animal; indeed of all others the gentleſt, when a happy natural diſpoſition is well cultivated, with proper diſcipline: on the contrary, when not well and ſufficiently inſtructed, he is the moſt ſavage of all beaſts the earth produces. A legiſlator therefore muſt by no means neglect this great work of education, nor indeed poſtpone it for any other; but ſhould make it his firſt care, to find out the man, who of all citizens poſſeſſes the greateſt, and moſt univerſal endowments, to whom alone this charge of ſuperviſing the education of youth ſhould be principally committed. Pl. de Leg.

A wiſe legiſlator will ſtrictly enjoin men of riper years to pay great reverence to the modeſty of youth; and to take a religious care that they are never ſeen nor

heard to do or ſay any thing indecent, in the preſence of young people: for if old men ſet an example of immodeſty, youth will, of neceſſity, carry it to the higheſt degree of impudence; for a right diſcipline of youth is, very different from what prevails with us. It conſiſts, not only in giving advice, but in the adviſers giving himſelf, in all his behaviour a conſtant example of his own rules and leſſons. Ib.

I call a right diſcipline of children that virtue, which is firſt ſuperinduced, on a natural, good diſpoſition; by which ſome right notions of pleaſure and pain, love and hatred, are in a manner habitually inſtilled, into their tender minds, before they are ſtrong enough to receive more perfect ideas, of all theſe from reaſon; but when they begin to poſſeſs this, in a ſuperior degree, they ſhall give an immediate aſſent to its dictates, from their correſpondence with thoſe manners, to which they have been habituated. This very aſſent is the whole of virtue; and the mind, which from ſuch diſcipline hath imbibed juſt notions of pleaſure and pain, will hate whatever is the proper object of hatred, and love fervently whatever is the proper object of ſuch, from the beginning to the end. Ib.

One, who is free-born, ſhould learn nothing in a ſlaviſh manner. The body itſelf is broken, and debilitated by too violent labour; nor will any inſtitution be of permanent uſe to the mind, which is conveyed into it by force. Let not children therefore be driven to learning, but allured to it as a paſtime; and hence the natures and capacities of youth will be better diſcovered. Pl. de Rep.

There are certain notions of good and evil, which having in our infancy imbibed from our parents, we ever after honour and obey. Ib.

The beſt diſpoſitions, if improperly cultivated, produce the very worſt of fruit. Ib.

Think you that the higheſt flights in iniquity are ever attained by ſouls of a mean temper? Are they not rather the atchievements of thoſe of the nobler kind, under the influence of bad education? Ib.

The capacities of boys are to be tried in their infancy; and thoſe, who give proper indications of a

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ſtrong and ſound memory, are to be entruſted with the care of the public, the others to be rejected. Ib.

The corruption, which the minds of youth imperceptibly acquire by a conſtant converſation with, and contemplation of indecent and impure objects; and on the contrary, the wholeſome nutrition, which is conveyed ſecretly to their minds, by converſing with, and contemplating objects of the reverſe kind, are compared to the different effects, which a good or bad air, in an imperceptible manner, conveys to our bodily conſtitutions. Ib.

Heliogabalus put ſome of the tutors, of his adopted ſon Alexander, to death, and baniſhed others, complaining that they ſpoiled his ſon, in not ſuffering him to dance, or play the bachinal, but taught him modeſty and manly virtues. Herod.

The Roman youth were corrupted in their manners, by the ſhews, exerciſes, and dancing at Rome. Herod.

'Will a man, ſays Socrates, become an artiſt, even 'in gaming, if he be not trained up to it from a child; 'but applies himſelf to it only careleſsly? And if a 'man takes a ſhield, or any other arms in his hand, 'will he immediately become a ſkilful warrior? or will 'the handling of any other tool, immediately make a 'man an artiſt? On the contrary will not every ſuch 'inſtrument be uſeleſs to one, who hath not acquired 'the art of uſing it.' Pl. Rep.

Auguſtus forbade the youth, of either ſex, to be preſent at any diverſion which was exhibited by night, without ſome relation of riper years. Suet. Aug.

Civilis expoſed Roman captives to his ſon, a little boy, to be ſhot at, and darted at by childrens arrows and ſpears. Tac. Hiſt.

Diodorus, ſpeaking of the great progreſs the Chaldeans made in aſtrology, attributes it chiefly to their being inſtructed in it from their childhood; by which means, ſays he, they acquire a habit in that ſcience, at an age which is not ſuſceptible of inſtruction. Diod. Sic.

The father of the great Seſeſtius gathered together all the boys who were born in the ſame day with his ſon, and ordered them all to be educated in the ſame manner;

heard to do or ſay any thing indecent, in the preſence of young people: for if old men ſet an example of immodeſty, youth will, of neceſſity, carry it to the higheſt degree of impudence; for a right diſcipline of youth is, very different from what prevails with us. It conſiſts, not only in giving advice, but in the adviſers giving himſelf, in all his behaviour a conſtant example of his own rules and leſſons. Ib.

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The father of the great Seſeſtius gathered together all the boys who were born in the ſame day with his ſon, and ordered them all to be educated in the ſame manner;

concluding that thoſe, who were bred up together in a common intimacy, would hereafter preſerve the ſame friendſhip to each other in battle, which they had contracted at ſchool, &c. Diod. Sic.

Private vices may be obliterated by public virtues. Pericles, in the funeral oration in Thucydides, ſays, that thoſe, who had private vices, obliterated them by dying for their country, which had received more good from their virtue than injury from their vices, Thucyd.

CHAP. XXXIII.

EGOTISM.

WE are ſenſible enough that a man ought not to talk of his wife, but are not ſenſible that he ought ſtill leſs to talk of himſelf; but men, rather than not talk of themſelves, will ſpeak ill of themſelves. We generally believe, that thoſe, whom we converſe with, ſpeak more truth to us than any body elſe. There is nothing ſo difficult as to ſpeak of ourſelves, for no one cares to diſcommend himſelf; nor no one loves to hear us praiſe ourſelves. Who is not exceſſive in talking of what delights him moſt? There is no deſcription ſo difficult, nor ſo uſeful, as that of a man's-ſelf. Every man is fond of an opportunity of throwing an advantageous light upon himſelf. It is a great preſumption, to aſcribe our ſucceſſes to our own talents, and give Providence no ſhare in them. Arrogance, and conceit of our own abilities, deprive a man of that eſteem, which otherwiſe he would have a juſt right to. A contempt of the world, and a good opinion of ourſelves, are bad advocates for ſucceſs.

CHAP. XXXIV.

EXAMPLE.

NOTHING is ſo cantagious as example; and we never do any great good, or any great miſchief, but it produces the like. We imitate good actions, through

through emulation; and bad, through the malignity of our nature. The ordinary claſs of the good or ill, have very little influence upon the actions of others; but the eminent, in either kind are, thoſe, who lead the world below them. All ill examples had their riſe from harmleſs beginnings; but when power comes into the hands of ignorant and wicked men, the precedent ſet is transferred from deſerving and proper objects, to ſuch as are not ſo. It is obſerved that men improve more by reading the characters of thoſe, whoſe lives have been diſtinguiſhed by virtue and prudence, than by the beſt precepts of morality; ſo the calamities and misfortunes, which weak men ſuffer from wrong meaſures, and ill-concerted ſchemes of life, are apt to make ſtronger impreſſions on our minds, than the fineſt maxims, and wiſeſt inſtructions, to avoid the like errors in our own conduct.

An abſolute prince, without much time or pains, may change the manners of his people, to what he pleaſes; for whether he deſires to make them good, or bad, he need only ſhew others the way; and draw in his own behaviour, a kind of patron of that conduct which he would have his people imitate.

The præfects of the treaſury at Carthage, under Maximinius, were honeſt men, which was a rare thing; notwithſtanding their honeſty, as they knew the diſpoſition of the emperor, they turned rogues, through fear of diſobliging him.

Severus gave his ſoldiers an example of military hardſhips, in what he bore himſelf.

The age of Marcus Aurelius abounded with wiſe men, on account of the wiſdom of their prince.

Antiochus, the Cilician, when his army complained of the cold, appeaſed them by rolling himſelf in ſnow.

Hadrian not only gave good inſtitution to his ſoldiers, but ſet a good example; he uſed himſelf the hardeſt diet, either walked on foot, or rode on horſeback, never making uſe of any vehicle: in the coldeſt weather, even in the midſt of the ſnows in Gaul, or in the moſt ſcorching heats of Egypt, he conſtantly went bare-headed.

When the Romans ſhewed great apprehenſions of the fall of the building, at a public ſhew, Auguſtus went and ſat himſelf in the place that was moſt ſuſpected.

The Roman legions, that had long ſerved in Syria, had learned their religion.

Many of the ſoldiers killed themſelves, in imitation of Otho.

The populace follow the example of their ſuperiors; that being more forcible than reaſon.

CHAP. XXXV.

EXERCISE.

AS a man is a compound of ſoul and body, he is under an obligation of a double ſcheme of duty; and as labour and exerciſe conduce to the health of the body, ſo do ſtudy and contemplation to that of the mind; for ſtudy ſtrengthens the mind, as exerciſe does the body. The labour of the body frees us from the pains of the mind, and this it is which makes the poor happy. Phyſic is the ſubſtitute of exerciſe and temperance; and the doctor is always counter-acting the cook and the vintner. The mind, like the body, grows tired by being too long in one poſture. The end of diverſion is to unbend the ſoul, deceive the cares, ſweeten the toils, and ſmooth the ruggedneſs of life. Sleep, and wearineſs, are enemies to arts. As the body is maintained by repletion and evacuation, ſo is the mind by employment and relaxation. Difficulty ſtrengthens the mind, as labour does the body. Life, and happineſs, conſiſt in action and employment. Active and maſculine ſpirits, in the vigour of youth, neither can, or ought to be at reſt: if they debar themſelves from a noble object, their deſires will move downwards, and they will feel themſelves actuated by ſome low and abject paſſion or appetite. That which is done ſlowly, is never done willingly. He, that endeavoureth, attaineth; he, that neglecteth, repenteth. As the ſweeteſt roſe grows upon the ſharpeſt prickles, ſo the hardeſt labour brings forth the ſweeteſt profits. The end of labour

bour is reſt; what brightneſs is to ruſt, labour is to idleneſs; idleneſs is the ruſt of the mind, and the inlet to all misfortunes. Diligence is the mother of virtue.

When it is known, ſays Plato, how exerciſe produces digeſtion, and promotes health, and comlineſs, and ſtrength, would it not be as ridiculous to enjoin the uſe of exerciſe by any law, as to make a law for a woman with child to do that, in which ſhe already knows her ſafety conſiſts, or for a nurſe to mold the limbs of a new-born infant with her hands.

CHAP. XXXVI.

ENVY.

ENVY is the worſt part of hatred, for it is a ſecret indignation towards any one, that enjoys more fortune than herſelf, or than ſhe thinks they deſerve. Envy is timorous, and full of malignity, but it hurts none ſo much as thoſe, who entertain it. The envious man is in pain upon all occaſions, which ought to give him pleaſure; the reliſh of his life is inverted; all the perfections of his fellow-creatures are odious, and give him pain, and all their miſeries produce joy and ſatisfaction. To envy a man for his good qualities, is to hate him, becauſe you approve of him; ſo that envy is a kind of praiſe. The only way to an envious man's favour, is not to deſerve it; the whole world is always plotting againſt his quiet, by conſulting their own happineſs. It is a matter of great conſolation to the malignant, when a man of honour does a thing unworthy himſelf. If we obſerve, we ſhall find, that from the higheſt to the loweſt part of ſociety, there is a ſecret, though unjuſt way, men have of indulging the ſeeds of ill-nature and envy, by comparing their ſtate of life to that of another; and grudging the approach of their neighbours to their own happineſs. They, who envy a man for what he has, would certainly ſcorn him without it. Men are often vain even of the moſt criminal paſſions; but envy is a ſhameful paſſion, which nobody

dares to own; it is more irreconcileable than hatred, and lives after the happineſs of the object envyed. There are more free from intereſt than envy. Envy is a madneſs, which cannot bear the happineſs of others. Though pride begets envy, yet it often allays it. Envy is deſtroyed by true friendſhip. Cicero ſays, he cannot be envious of another's merit, who is conſcious of his own. Envy, in ſpite of itſelf, pays a homage to greatneſs, at the ſame time that it ſeems to deſpiſe it; for to envy a man is to honour him. Envy has but one object to be happy out of, viz. the infelicity of others; and is like a diſeaſed eye, offended at every thing that is bright. Emulation is a noble ſort of envy, for it does not grudge another ſo much what he enjoys, as it is angry with itſelf, becauſe it cannot arrive to the like; this kindles in us many virtues. When Cæſar was quæſtor in Spain, he ſaw the ſtatue of Alexander the Great, which cauſed him to ſigh. The emperor Hadrian affected the reputation of a great artiſt in ſtatuary, painting, and ſuch things; wherefore, out of envy, he put to death ſeveral great artiſts of his time. Nero put Britannicus to death, chiefly out of envy to the ſweetneſs of his voice. Agrippina baniſhed Calphurnia becauſe Claudius had praiſed her beauty. I know, ſays Alcibiades, that men, whoſe fortune and talents ſhine forth in the eyes of their fellow citizens, are often rendered unhappy, through their lives, by the envy, principally, of their equals, though it is generally attended by the envy of all others. It is the nature of all men to envy the grandeur of their own citizens. When Braſides, after all the great actions he had done againſt the Athenians, in Thrace, and had reſtored the affairs of Lacedemon from the loweſt ebb, ſent to Sparta for a reinforcement, it was refuſed him; the great men of his country, ſays Thucydides, envying his ſucceſſes.

CHAP.

CHAP. XXXVII.

EQUANIMITY.

THE ſatisfaction of innocent pleaſure, or the purſuit of what is laudable, may be called human life. We ſhould never let our ſpirits ſink below an inclination to be pleaſed, for there is no real life, but the chearful life. Fortune will give us diſappointments enough, and nature is attended with infirmities enough, without our adding to the unhappy ſide of our account, by our ſpleen and ill-humour. The way to keep our minds at eaſe, is to conquer pride, vanity and affectation, and to follow nature; were we to enjoy life and health, as a conſtant feaſt, we ſhould not think pleaſure neceſſary, but if poſſible to arrive at an equality of mind. It is as mean to be dejected in circumſtances of diſtreſs, as overjoyed upon occaſions of good fortune. We ſhould not form our minds to expect tranſport on every occaſion, but know how to make it enjoyment to be out of pain. It is certainly the moſt uſeful taſk we can undertake, to reſcue our minds from the prejudice, with which a falſe and unreaſonable fondneſs of ourſelves has enſlaved us. But the examination of our own boſoms is ſo ungrateful an exerciſe, that we are forced upon a thouſand little arts to lull ourſelves into an imperfect tranquillity, which we might obtain ſincere and uninterrupted, if we had courage enough to look at the ghaſtly part of our condition. It is certainly a very important leſſon to learn how to enjoy ordinary life, and to be able to reliſh our being, without the tranſport of ſome paſſion, or gratification of ſome appetite.

CHAP. XXXVIII.

FEAR.

FEAR is an apprehenſion of a future ill, with a probability of its falling on us. Fear loſes its purpoſe, when we are ſure it cannot preſerve us, and we

ſhould draw reſolution to meet it, from the impoſſibility to eſcape it. Fear gives us falſe ideas of danger. Fear and ſhame are the two bridles which God has fixed on nature; ſhame can have no effect but where there are ſome remains of virtue; but fear has always an influence over us, as we are always ſenſible of pain. Men are not always equally maſters of their fears. No man does ſo much as he would do, were he ſure to come off ſafe. Fear is the only enemy courage has. Truſt oftentimes engages fidelity, but fear and diffidence invite injuries. Fear is the mother of cruelty. Many villanies have been omitted from a laudable cauſe, viz. the fear of ſhame.

CHAP. XXXIX.

FAMILY PRIDE.

IT is the humour, or rather the pride of too many people of family diſtinction, rather to ſee their children ſtarve like gentlemen, than thrive in a trade or profeſſion, that is beneath their quality. This unhappy humour fills ſeveral parts of Europe with beggary and diſtreſs. Great titles debaſe, inſtead of exalt the perſon, who knows not how to ſupport them. A noble birth does a man leſs honour than it exacts of him to deſerve. The original of all men is the ſame, and virtue is the only nobility. It is highly laudable to pay reſpect to men, who are deſcended from worthy anceſtors, not only out of gtatitude to thoſe, who have done good to mankind, but as it is an encouragement to others to follow their example; but this is an honour to be received, not demanded by the deſcendants of great men; and they who are apt to remind us of their anceſtors, only put us upon making compariſons to their own diſadvantage. We can have no merit, nor ought we to claim reſpect, becauſe our fathers acted well, whether we would or not, if their merits have found in us a grave.

For if you degenerate from your race,
Their merits heighten your diſgrace.

CHAP.

CHAP. XL.

FRIENDSHIP.

THERE is no bleſſing of life that is any way comparable to the enjoyment of a diſcreet and virtuous friend; it eaſes and unloads the mind, clears and improves the underſtanding, engenders thought and knowledge, animates the paſſions, and finds employment for moſt of the vacant hours of life. But true friendſhip ought to be fortified by judgment, and length of time, and is only to be found by experience. Friendſhip is a ſtrong habitual inclination, in any two perſons, of promoting each others happineſs. Love and eſteem are the two firſt principles of friendſhip, which is imperfect when either of theſe are wanting. In friendſhip he is the man in danger, who is moſt apt to believe. If we follow the beſt friendſhip to its ſource, and allow it what it ſometimes really is, a paſſionate inclination to ſerve another without hopes of return, we muſt allow there is a deep intereſt to ourſelves, though indeed a beautiful one, in ſatisfying that inclination: though men ordinarily love others out of tenderneſs to themſelves, and do good offices to receive them with increaſe and uſury. The thing that makes us ſo changeable in our friendſhips is, that it is difficult to know the qualities of the heart, and eaſy to know thoſe of the underſtanding. The thing commonly called friendſhip is nothing but partnerſhip, and a mutual regard to mens ſeveral intereſts, and an exchange of good offices; it is in ſhort nothing but a traffick, in which ſelf-love always propoſes to itſelf, in ſomething or other, to be a gainer. We often fancy we have a friendſhip for men of power, when 'tis intereſt alone that is the cauſe of this kindneſs. 'Tis more diſhonourable to diſtruſt our friends, than to be deceived by them. The qualifications for friendſhip are virtue, good ſenſe, an equality of age and fortune. Self-love increaſes, or leſſens in our eſteem, the good qualities of our friends, in proportion to the ſatisfaction we take in them; our friends will fall in our eſteem, if we accuſtom ourſelves to talk of their

their failings. Friendſhip is the balſam of life. He, that loſes a friend, is like him that lets a bird fly out of his hand. He that breaks with his friend, either betrays diſhonour, or weakneſs in his choice. A regular affection, muſt increaſe with the knowledge we have of another man's merit. When a man can ſay I love you, without any reſpect to utility, that is friendſhip. Get your enemies to read your works, in order to mend them, for your friends will be too partial. As the mind has no greater pleaſure than a free and unreſerved communication of its notions, ſo it can reap no greater advantage than the correction it meets with from a ſincere friend. It is our duty to ſacrifice the conveniency of a friend to the diſtreſs of an enemy, becauſe we ought to do as much good as we can; for in the former caſe, our bounty is like a ſhower in the ocean, but in the latter, like a ſhower on dried, parched ground. Friendſhip generally takes its riſe from a conformity of tempers and diſpoſitions, whereby the ſtudies, inclinations and amuſements, of different perſons, become the ſame. Diogenes ſays, that to arrive at perfection, a man ſhould have very ſincere friends, or inveterate enemies; becauſe he would be made ſenſible of his good or ill conduct, either by the cenſures of the one, or the admonitions of the others. One aſking, what need a proſperous man had of friends, was anſwered, to lower thoſe lofty and extravagant thoughts, which are uſually incident to that condition. Wiſdom, joined with propriety, is the lot of few; therefore men ſtand in need of a borrowed prudence, to depreſs the tumours, which naturally ariſe from too exuberant a felicity; but when adverſity has abated the ſwelling, their own circumſtances are ſufficient to read them a lecture on repentance. Friendſhip is not to be diſſolved for every fault; ſome are to be paſſed over, ſome to be ſlightly reproved, ſome more ſeverely, and ſome require the total diſſolution of friendſhip. Sympathy is a kindred of hearts, and an antipathy to the ſeparation of wills. Reſemblance is the loadſtone of good will. Of all felicities, the moſt charming is that of firm and gentle friendſhip; it ſweetens all our cares, diſpells our ſorrows, and counſels us in all extremities. A man ſhould never

never be reſerved in talking to a friend, for talking to a friend is only thinking aloud: but it has been ſaid, that a man ſhould live with his friend ſo as never to put it in his power to hurt him, though this ſavours more of cunning, than diſcretion; for if a friend betray you, the world is juſt enough to accuſe his perfidiouſneſs, rather than your indiſcretion in truſting him. To think alike, in political affairs, has been held neceſſary to conſtitute and maintain private friendſhips. Proſperity getteth friends, but adverſity trieth them. Every one is ready to give in a catalogue of thoſe good qualities neceſſary in a friend; but do not take care to cultivate them in themſelves. Theſeus, and Perithous, Pylades and Oreſtes, Niſus and Euryalus, Achilles and Patroclus, Æneas and Achates, Caſtor and Pollux, were rare examples of true friendſhip. The reſentments of friends when they fall out, are generally more keen than any other. That, which hinders us commonly from letting our friends ſee the bottom of our hearts, is not ſo much the diffidence we have of them, as the diffidence we have of ourſelves. Reproofs to friends ſhould not be too frequent, but always juſt. The greateſt effort of friendſhip, is not the diſcovering our failings to a friend, but ſhewing him his own. The charms of a new acquaintance, and the influence of an old one, as oppoſite as they are from each other, equally hinder us from finding out the failings of our friends. We eaſily forgive, in our friends, the faults that have no relation to us. When our friends have betrayed us, a bare indifference is due to their paſſions of friendſhip, but a ſenſible concern is due to their misfortunes. The reaſon why women are ſo little touched with friendſhip is, becauſe friendſhip is but inſipid to thoſe that have been ſenſible of love. In friendſhip, as in love, we are often more happy by the things we do not know, than by thoſe we do know. As rare a thing as true love is, it is ſtill leſs ſo than true friendſhip. Friendſhips renewed require more care to cultivate them, than thoſe that have never been broken. He, who neglects to viſit an agreeable friend, is puniſhed by the very tranſgreſſion; for a good companion is not to be found every where. Friendſhip is the medicine of life; as it, in

ſome

ſome meaſure, heals our ſorrows, improves happineſs, and abates miſery; for joy, like light, ſtrengthens by communication; but ſorrow, like a ſtream, is weakened by being divided. Separate yourſelf from your enemies, and take care of your friends; have many well-wiſhers, but few friends. The ſociety of thoſe we love, gives an additional reliſh to all our pleaſures. Secret friendſhips are the moſt amiable of all others; for thoſe are the moſt ſincere, that are kind without profeſſion. As there are ſome, who know nothing but title of honour, ſo there are others, who know nothing but civility of friendſhip: but he that would deſerve a friend, muſt know how to be one. Common benefits are to be communicated with all, but peculiar benefits with choice.

Though an unreſerved behaviour is the claim of friendſhip, one ſhould never communicate that to a friend, which would put it in his power to deſpiſe us.

It was a proverb among the Greeks, that the goods of friends ſhould be in common.

Thucydides ſays, that no friendſhip can be firm, either between private perſons, or ſtates, which are not founded in virtue; and between private perſons, where there is not a ſimilitude of morals.

Lepida, ſays Tacitus, did not countenance her daughter Meſſalina in her flouriſhing ſtate of iniquity, but adhered to her in her misfortunes.

CHAP. XLI.

FLATTERY.

WE ſhould have but little pleaſure, were we never to flatter ourſelves; if we did not flatter ourſelves, the flattery of others could never hurt us. Flattery is a falſe coin, which would have no currency but for our vanity. Men ſometimes confeſs they hate flattery, but they only hate the manner of it. As a coxcomb is a fool of parts, ſo a flatterer is a knave of parts. A fool is naturally an object of pity, till he is flattered; this turns his ſtupidity into affectation, and

makes

makes him of conſequence enough to be ridiculous. The reaſon why flatterers are ſo ill thought of is, becauſe there are ſo few good ones; for he that would give pleaſure by flattery, muſt not be ſuſpected to flatter. Flattery is juſtifiable to none but the miſerable. Such is the ſtrength of flattery, that men receive, with pleaſure, the praiſes of ſuch, whoſe opinion they would take in nothing but their own favour. As in the body, where the juices are prepared to receive the moſt malignant influence, there the diſeaſe rages with moſt violence; ſo the mind, which is ſtrongeſt prepared with vanity, is the moſt ſuſceptable of flattery. The deſire of qualities, which we have not, and of being thought what we are not, makes us eaſily deceived by flattery. That man is happy in this art, who, like a ſkilful painter, retains the features and complexion, ſtill ſoftens the picture into the moſt agreeable likeneſs. Juſt praiſe is fitly compared to a preciousointment, a little of which, when properly applied, is grateful enough; but too much of it, like too ſtrong an odour, offends that ſenſe it was intended to gratify. The deſire of pleaſing, makes a man agreeable, or unwelcome, to thoſe whom he converſes with, according to the motive from which that inclination appears to flow: if from innate benevolence, he will meet with ſucceſs; but if from a vanity to excel, or a ſervile flattery to recommend, diſappointment is certain. The happy talent of pleaſing, either thoſe above you, or below you, ſeems to be wholly owing to the opinion they have of your ſincerity. The endeavour to pleaſe, is highly promoted by a conſciouſneſs that the approbation of the perſon you would be agreeable to, is a favour you do not deſerve; in this caſe, as well as in moſt others, aſſurance of ſucceſs is the moſt certain way to diſappointment. Perfect praiſe and felicity conſiſt in a contented life, and happy death. Praiſe is a poiſon to an ambitious man, for it leadeth him beyond the ſcope of honeſty. What praiſe a man takes, more than he ought, in the eye of the world, he loſes in the conviction of his own heart.

When Caligula was ſick, one, out of a prepoſterous ſtrain of flattery, devoted himſelf to the emperor's

ror's recovery; Caligula afterwards forced him to keep his vow.

Flatterers were hated by Tiberius. Suet.

Suetonius tells us, that a young gentleman, of the Prætorian rank, whom Dion. Caſ. calls Numericus Atticus, ſwore that he ſaw the ſoul of Auguſtus, in his corporeal ſhape, fly away to heaven from his funeral pile.

When Maſſala Valerius propoſed to renew, every year the oath to Tiberius, Tiberius aſked him, whether he had made that motion at his own deſire; to this Valerius anſwered, he had moved it of his own head; nor ſhould he ever act in affairs, wherein his country was concerned, by any other man's opinion but his own, without any regard to the danger of giving offence.

The Æthiopians have a cuſtom, that if their king was maimed in any of his limbs, all his courtiers maimed themſelves in the ſame.

Sir, ſaid Mardonius to Xerxes, you are not only the moſt excellent of all the Perſians before your time, but likewiſe of all that ſhall be born in future ages.

Cambyſes having a mind to marry his own ſiſter, a thing then unknown among the Perſians, ſummoned his judges, to know if they had any law for ſuch a match; they anſwered, indeed they had none ſuch, but were well acquainted with another, which gives liberty to the kings of Perſia to do whatever they pleaſed.

The Ægyptian Amaſis had formerly been a thief, and committed many robberies; of which being accuſed, and ſtill denying the fact, he was, from time to time, carried before the oracle of the place, where he was ſometimes convicted, and as often acquitted: when he came, afterwards, to the throne of Ægypt, he ſlighted and contemned the temples of thoſe gods who had acquitted him, abſtained from their ſacrifices, and never conferred any donations on them, having experienced the falſhood of their oracles; but, on the contrary, being well perſuaded of the veracity of thoſe deities, who had declared him a thief, he paid great reſpect to their temples.

CHAP.

CHAP. XLII.

FORTUNE.

WHATEVER difference there may appear to be, in mens fortunes, there is ſtill a certain compenſation of good and ill in all, that makes them equal; let nature give ever ſo many advantages, it is not ſhe alone, but fortune, in conjunction with her, that makes a man happy. Fortune is to merit, as light is to objects. We ſhould uſe fortune as we do health, enjoy it, when good; bear with it, when ill; and uſe no deſperate remedies, till neceſſity calls for them. The contempt of fortune, in the philoſophers, was an art to ſecure themſelves from the diſgrace of poverty, and a bye-way to eſteem. To make a fortune in the world, a man ſhould appear to have made it already. There is no accident ſo unfortunate, but the prudent will make ſome advantage of it; nor any ſo fortunate, that the imprudent will not turn to their prejudice. Fortune breaks us of many faults, which reaſon never could do. The generality of men judge of others only by their fortune. Fortune never appears ſo blind, as ſhe does to them, whom ſhe favours. There is an elevation, which is independent of fortune; it is a certain air, which diſtinguiſhes us, and ſeems to deſign us for great things: this it is, that extorts reſpect from others, and raiſes us above them, more than birth, honours, or merit itſelf. Fortune, ſometimes, makes uſe of our failings, to advance us. There are ſome men, who like children would not be gratified, but to procure their abſence. When fortune ſurpriſes us with a poſt, to which we have neither been advanced by degrees, nor prepared for by our hopes, it is almoſt impoſſible to behave well in it, or worthy of it. Common ſenſe is ſeldom met with in high fortune; a man, exalted, is too apt to think that his capacity increaſes with his honours. The ruin of peoples fortunes is almoſt always followed with corruption of manners. The mould of a man's fortune is in himſelf. Apparent virtues bring forth praiſe; but there are ſecret and hidden virtues, that

bring

bring forth fortune. Fortune is like the milky way, which is a knot of ſtars, not ſeen ſeparate, but together give light: ſo there are a number of little and undiſcerned virtues, which make men fortunate. There are not two more fortunate properties, than to have a little of the fool, and not too much of the honeſt. There are more qualifications required to become a good fortune, than to get one. In the ſcale of pleaſures, the loweſt are ſenſual delights; which are ſucceeded by the more enlarged views, and gay portraitures of a lively imagination; and theſe give way to the more ſublime pleaſures of reaſon, and diſcover the cauſes and deſigns, the frame, connexion, and ſymmetry of things. We are beholden to nature for worth and parts, but it is to fortune that we owe the opportunities of exerting them. There is a certain air in the countenance, and confidence in the behaviour of a man of fortune, which men of narrow circumſtances cannot aſſume. A man of fortune, without true merit, is an inſect, whoſe eſtate, like a microſcope, is neceſſary to render viſible. Succeſs above deſert is, to fools, an occaſion of miſthinking; and good-fortune above deſert is, to the unwiſe, an occaſion of miſdoing. Fortune, though ſo unlike to wiſdom, often acts wiſely. Fortune, in the table of Cebes, is repreſented as a beautiful woman, ſtanding on a globe, and of a careſſing countenance, but withal deaf and blind; about her ſtand throngs of ſuitors, upon whoſe heads ſhe ſhowers down her gifts promiſcuouſly; viz. ſcepters, ſwords, diadems, and halters, glory and infamy, riches and poverty: ſhe is blind and deaf, to ſhew inability to diſcern; and ſhe ſtands upon a globe, to ſhew ſhe is inconſtant. Many are the complaints of the fickleneſs of fortune. That, which produces the greateſt part of the deluſions of mankind, is a falſe hope, which people indulge with ſo ſanguine a flattery to themſelves, that their hearts are bent upon fantaſtical advantages, which they had no reaſon to believe ſhould ever have ariſen to them; this makes tham mourn with real affliction for imaginary loſſes. There are ſome men, who in their own favour reſolve every thing that is poſſible into what is probable; and then reckon on that probability, as on

what

what muſt certainly happen. Though youth is the time leaſt capable of any reflection, it is the only ſeaſon, in which women can advance their fortunes. He, that promiſes himſelf any thing but what may naturally ariſe from his own property or labour, lays up for himſelf diſappointments. There are but two means in the world of gaining by other men, viz. by being agreeable, or conſiderable; and he, that hopes to have any thing from a ſuperior, and has no pretenſions to either of theſe, muſt not call himſelf unfortunate, if he be neglected. It is certain, that a great part of what we call good or ill fortune riſes out of right or wrong meaſures, and ſchemes of life. Misfortune and imprudence are much the ſame thing. Though prudence and imprudence do, in general, produce our good or ill fortune, yet there are ſome unforeſeen accidents, which often pervert the fineſt ſchemes of human wiſdom; the race is not always to the ſwift, nor the battle to the ſtrong; and prudence, ſometimes, prevents fortune. He that follows cloſely the dictates of human prudence, and acts with a ſcrupulous caution, never meets with thoſe unforeſeen ſucceſſes, which are often the effect of a ſanguine temper, or more happy raſhneſs.

Galba dreamt that he ſaw fortune ſtanding at his doors, and ſaying, that ſhe was tired, and unleſs he would take her in, ſhe ſhould fall a prey to the firſt that met her.

She Saxons uſed to decide their controverſies by drawing lots.

CHAP. XLIII.

FUTURITY.

THOUGH ſome fooliſhly think that the future conſequences of virtue and vice are doubtful, yet, as it is, to the laſt degree, credible, they will be as religion teaches us, this credibility is an obligation, in point of prudence, to abſtain from all evil, and live in a conſciencious practice of what is good; eſpecially when it is conſidered, that nothing can be more certain than

than that the conduct in this life, neceſſary to ſecure future happineſs is the only one that can produce any ſolid, ſubſtantial, or true felicity, in this world; ſo that our higheſt duty, and moſt important ſelf-intereſt, are inſeparably connected: and, if we appeal to our own obſervations, who in this life appear more chearful, more ſatisfied, or happier, than the virtuous and the innocent? Infidelity owes its riſe more to the depravity of our inclinations than to the want of capacity to examine the objects of faith; and he that lives, ſo as to deſerve the happineſs promiſed to the good in a future ſtate, will eaſily believe there will be ſuch a ſtate; for men naturally believe, wiſh, and hope for that to be true, which it is for their intereſt ſhould be ſo: and if any one would have courage enough to act up to the principles of reaſon, and doctrines of the chriſtian religion, he would find every pleaſure, comfort, and bleſſing in this life, highly improved by ſuch a conduct; and the happineſs in a future ſtate would rather appear as the conſequence of our happineſs here, than an end only to be ſecured by a ſevere and melancholy life of mortification and ſelf denial: for nothing is ſo delightful as conſcious innocence, nothing ſo comfortable as unaffected piety.

O! be joyful in the Lord, all ye lands, ſerve the Lord with gladneſs, and come before his preſence with a ſong. What can convey a more lovely idea of the being of a God, or of the ſtate of mind, in which we ought to approach his Divine Majeſty, than this advice of the royal pſalmiſt?

Arguments, drawn from future rewards and puniſhments, are things too remote for the conſideration of ſtubborn ſanguine youth; theſe are affected by ſuch only as propoſe immediate pleaſure, or pain. The ſtrongeſt perſuaſive to the children of Iſrael was a land flowing with milk and honey. As the greateſt part of mankind are more affected by things, which ſtrike the ſenſes, than by excellencies that are to be diſcerned by reaſon and thought, they form very erroneous judgments, when they compare the one with the other.

CHAP.

CHAP. XLIV.

GENEROSITY.

WHAT we call generoſity is nothing, moſt commonly, but the vanity of giving; of which we are fonder than of the thing we give. Many deſpiſe wealth, but few know how to be liberal. Many men act wiſely, more cunningly, but few generouſly. The leſs the claim, the more the generoſity. It is a ſecret pleaſure, to a generous mind, to give confidence to baſhful merit; and confuſion to overbearing impudence. There is an ingenuous ſhame in thoſe, who have known better fortune, to be reduced to receive obligations; as well as becoming pain, in the truly generous, to receive thanks. It is the great felicity of grandeur, when others find their fortune in ours. M. Aurelius ſays, he could not have a reliſh of a happineſs that no body ſhared in but himſelf. Narrow-ſoul'd men are like narrow-neck'd bottles, they leſs they have in them, the more noiſe it makes in coming out. A generous man would rather ſuffer, than do a hard thing, and rather do, than receive a kindneſs; he never requites paſſion with fury, or oppreſſion with wrong; he is juſt to every man's merit, charitable to their failings, and tender to their misfortunes. Good-nature ought to overlook thoſe faults frail nature cannot help. It is a manifeſt token of a nature truly generous, to put up with the affronts of an enemy, at that time when you have a fair opportunity to revenge them with impunity. What is ordinarily called generoſity, ſeems, when conſidered, to flow rather from a looſe and unguarded temper, than an honeſt and liberal mind, and to proceed from the impulſe of paſſion, rather than the conviction of reaſon: if theſe ſort of men conſider, they will find that they have ſacrificed to knaves, fools, and flatterers, and loſt all opportunities of affording any future aſſiſtance, where it ought to be. Frugality ought always to be the baſis of liberality. As to beſtow is laudable, a truly generous man will always ſecure an

ability

ability to good as long as he lives. A generous man is as much concerned to diſcover a favour he has granted, as the receiver is to keep it a ſecret.

When Caſſius rebelled againſt the Emperor Marcus Aurelius, in Syria, the latter, addreſſing himſelf to his ſoldiers, ſaid, I fear only one thing, namely, that by himſelf, or ſome other, I may be prevented taking my enemy alive; by which means I ſhall loſe great reward of my victory: and what is that?—Why to abſolve a man, who hath done me an injury; and to preſerve my friendſhip and fidelity to a man, who hath violated it.

When Robert of Normandy had beſieged his brother, in mount St. Michael, the beſieged were driven to great ſtreights for want of water; upon which Henry ſent to Robert, acquainting him with his diſtreſs, and telling him it would be more glory to him, to ſubdue his brother by arms than thirſt: in return to which meſſage, Robert ſent him a ton of wine, and ordered that he might have what water he pleaſed.

Generoſity is juſtice, and ſomething more.

CHAP. XLV.

GOOD-HUMOUR.

A Good-humoured man is welcome to every body, becauſe every one thinks himſelf ſo to him. Good humour is a diſpoſition to be pleaſed, and an averſion to offend. Every man ought to obtain a diſpoſition to be pleaſed. Mutual good-humour is a dreſs we ought always to go abroad in. The greateſt enemy to benevolence is uneaſineſs of any kind. A guilty, or a diſcontented mind, a mind ruffled by ill-fortune, diſconcerted by its own paſſion, ſoured by neglect, or fretting, at diſappointments, hath no leiſure to attend to the neceſſity, or reaſonableneſs of a kindneſs deſired; nor a taſte for thoſe pleaſures which wait on beneficence, which demand a calm and unpolluted heart to reliſh them. The moſt miſerable of all beings is the moſt envious, as on the other hand, the moſt communicative is the happieſt; and if you are in ſearch of the ſeat of

perfect

perfect love and friendſhip, you will not find it till you come to the region of the bleſſed; where happineſs, like a refreſhing ſtream, flows from heart to heart in an endleſs circulation, and is preſerved ſweet and untainted by the motion. It is old advice, if you have a favour to requeſt of any one, to obſerve the ſofteſt time of addreſs, when the ſoul, in a fluſh of good-humour, takes a pleaſure to ſhew itſelf pleaſed. Perſons, conſcious of their own integrity, ſatisfied with themſelves, and their condition, ſurvey all about them with a flow of good-will; as trees, which like their ſoil, ſhoot out in expreſſions of kindneſs, and gratefully bend beneath their own precious load to the hand of the gatherer.

CHAP. XLVI.

GOOD-BREEDING.

GOOD-BREEDING conſiſts more in not offending, than in obliging; and as juſtice never commits violence, ſo good-breeding never gives offence. Nothing ought to paſs among us for agreeable, which is the leaſt tranſgreſſion againſt that rule called decorum, or a regard to decency. It would be a ſhort rule for behaviour, if every young lady, in her dreſs, words and actions, were only to recommend herſelf as a ſiſter, daughter, or wife. As beauty of the body, with an agreeable carriage, pleaſes the eye, ſo does the decency of behaviour, which appears in our lives, obtain the approbation of all, with whom we converſe, from the order and moderation of our words and actions. An unconſtrained, and a certain openneſs and inoffenſive behaviour, is the height of good-breeding; good-breeding ſhews itſelf moſt, where to an ordinary eye it appears leaſt. Gentlemen of education too often neglect to improve themſelves in little things; and as people are generally prejudiced in one's favour, or to one's diſadvantage, at firſt ſight, one would not chuſe to have any thing ungraceful, or unbecoming in one's addreſs. Good-breeding is an artificial humanity, or the mimickry of good-nature; or in other terms, affability,

bility, complaiſance, and eaſineſs of temper, reduced into an art. Civility is a deſire of receiving civility, and of being eſteemed well bred. Decency is the beſt of all laws, and the moſt to be obſerved. Learning, without good-breeding, is worſe than good-breeding without learning; but when theſe two center in one man, they beget a confidence which, ariſing from good-ſenſe and good-nature, prevents a man from oppreſſing others, and deſerting himſelf. No one can elegantly purſue a life either of buſineſs or pleaſure, without good-breeding. Ceremony was invented by wiſe men, to keep fools at a diſtance. Good-breeding puts fools and wiſe men on a level. Amongſt the polite, it is thought an imperfection, to want the reliſh of any of thoſe things, which refine our lives. Familiarity, among the truly well-bred, never gives authority to treſpaſs upon one another, in the moſt minute circumſtance. Good-breeding and complaiſance renders a ſuperior amiable, an equal agreeable, and an inferior acceptable; it ſmooths diſtinction, ſweetens converſation, and makes every man in the company pleaſed with himſelf: it produces good-nature and mutual benevolence, encourages the timorous, ſooths the turbulant, and humanizes the fierce. Our domeſtic behaviour is the trueſt teſt of our good-nature; our good or ill-breeding is beſt ſeen abroad, our good or ill-nature at home, where the mind, like the body, is in a diſhabille. The world is the grand theatre, in which we act our parts, but when we are at home we are behind the ſcenes; it is here we are, what we really are, without any ſtudied appearance. The accompliſhments of breeding are, to learn whatever is decent in company, or beautiful in arts; and the ſum of philoſophy is, to learn what is juſt in ſociety, and beautiful in nature and the order of the world. Thus the taſte of beauty, and the reliſh of what is decent, juſt, and amiable, fits the character of the gentleman and the philoſopher.

CHAP.

CHAP. XLVII.

GOOD-NATURE.

GOOD-NATURE is more agreeable in converſation than wit, and gives a certain air to the countenance, which is more amiable than beauty; It ſhews virtue in the faireſt light, takes off, in ſome meaſure, from the deformity of vice, and makes even folly and impertinence ſupportable. Good-nature is born with us, and may be improved by education, but not produced; a good-natured man repeats the good he hears of other men with pleaſure, conceals the ill, and never thinks of it but with ſorrow; for in a generous mind, the contempt of vice is always attended with the pity of it. A good-natured man is moved to compaſſion by the ſame object, which excites the ridicule of the malicious. The good-natured man caſts a veil over thoſe failings, which the ill-natured man expoſes; and excuſes, or conceals vices, which the other laughs at. There are two ſorts of good-nature, viz. that, which is the effect of conſtitution, and that, which is the reſult of judgment and conſideration: the firſt makes a man eaſy in himſelf, and agreeable to others, but implies no merit; the latter is a moral virtue, and makes a man both to be loved and eſteemed; the former is a good foundation for the latter. To know whether good-nature ariſes from the body, (which Dryden calls a milkineſs in the blood) or from the mind, you muſt try it by theſe rules; firſt, whether it acts with ſteadineſs and uniformity in proſperity and adverſity; ſecondly, whether it acts agreeable to reaſon and duty, making a proper diſtinction between its objects, and does not exert itſelf promiſcuouſly towards the deſerving and undeſerving, nor give itſelf up to the firſt petitioner without any conſideration; thirdly, whether we can exert it to our own diſadvantage, by ſuffering a little pain and inconveniency for the benefit of another, and make our own conveniency give place to the diſtreſs of a friend. The beſt good-nature is often ſtifled with

the ſmalleſt intereſt. Nothing is more rare than true good-nature; thoſe, who even fancy they have it, have commonly nothing but eaſineſs or complaiſance. What we call an agreeable, or good-natured man, is he, who is endowed with a natural bent to do acceptable things, from a delight he takes in them merely as ſuch; and the affectation of that character is what conſtitutes a fop. There are ſome ſo formed by nature to pleaſe, that it does not ſignify what they do or ſay, for without any pains, they captivate all that behold or hear them.

CHAP. XLVIII.

GENTLEMAN.

THE appellation of a gentleman is never to be affixed to any man's circumſtances, but to his behaviour in them. By a fine gentleman, is meant, one that is compleatly qualified for the good and ſervice, as well as the ornament and delight of ſociety; as to his mind, we muſt ſuppoſe it graced with all the dignity and elevation of ſpirit, that human nature is capable of; to this, we muſt add a clear underſtanding, a reaſon unprejudiced, a ſteady judgment, and an extenſive knowledge. As to his heart, it muſt be firm and intrepid, free from all meanneſs, and every inordinate deſire, but full of tenderneſs, compaſſion and benevolence: as to his manners, he muſt be modeſt, without baſhfulneſs; frank and affable, without impertinence; complaiſant and obliging, without ſervility; chearful and good-humoured, without noiſe: in a word, a fine gentleman is, properly, a compound of the various good qualities that embelliſh mankind. The philoſophers diſtinguiſh two parts in human nature, the rational and the animal; the rational, or gentleman, is he, whoſe occupations lie in the exertion of his rational faculties: the mechanic, or animal, is he, who is employed in the uſe of his animal parts, or the organic parts of his body. Juſtneſs of thought and ſtile, refinement of manners, good-breeding, and politeneſs of every kind, can come only from the experience of what is beſt.

CHAP.

CHAP. XLIX.

GOVERNMENT.

THE ruin of a ſtate is generally preceded by a degeneracy of manners, and contempt of religion. All ſtations of power, truſt, honour, &c. ſhould be the rewards of piety and virtue; this would have an influence on the faith and morals of a whole kingdom. The legiſlative power cannot be in too many hands, nor the adminſtrative in too few. Whoever calls himſelf a member of the church of England, ought to believe a God and his providence, together with revealed religion, and the divinity of Chriſt; and ſhould have a true veneration for the ſcheme eſtabliſhed amongſt us of eccleſiaſtic government. Diſſatisfied parties call every thing perſecution, which prevents them from perſecuting; like lovers who call their miſtreſſes cruel, notwithſtanding their conceſſions, if they deny them any thing. No man is fit to govern who is not greater than his ſubjects. The happieſt eſtate of government would be, where, all other things being equal, precedence ſhould be meaſured out by the virtues, and repulſes by the vices of men. The ſame parts which we ſee daily acted between man and man, in their little contentions for private intereſt, are acted over on the ſame plan, though on a larger ſtage between kingdoms and kingdoms. Much money, and little prerogative, is a greater danger to liberty, than great prerogative and little money. The miniſter that puniſhes what he could have prevented, is more culpable than thoſe that offend. When a free people lie under any grievance, or apprehend any danger, and try to obtain their princes conſent to deliver them from one, or prevent the other, a flat refuſal on his part reduces them to the melancholy alternative of continuing to ſubmit to one, and ſtand expoſed to the other, or freeing themſelves from both without his conſent; which can hardly be done by means very conſiſtent with his and their common intereſt. The freedom of the people depends on the free-

dom of the parliament; for when any prince invaded the liberties of the ſubjects, he always either corrupted, or acted in the defiance of the parliament; Richard the IId. a proof the laſt, Charles the II. of the firſt, who garbled corporations. Freedom of elections, frequency, integrity, independency at parliament, are the ſinews of liberty. Conſtitution is that aſſemblage of laws, inſtitutions and cuſtoms derived from fixed principles of reaſon, and directed to fixed objects of public good, by which the community ſuffered themſelves to be governed; and government is the execution of theſe laws, and the obſervance of theſe inſtitutions and cuſtoms, and the adminiſtration of public affairs wiſely purſued, according to the principles and objects of the conſtitution.

The Britiſh conſtitution is ſecured from the miſeries that are inſeparable from ſimple forms of government, viz. monarchy, ariſtocraſy, democraſy; and as free from the inconveniencies of mixed forms of government as may be. Livy obſerves, that of all governments, thoſe are the beſt, which by the natural effects of their original conſtitutions, are frequently renewed, or drawn back to their firſt principles, either by factions, or ſome other cauſe. The Britiſh liberty depends on the balance of power between the three legiſlative branches, viz. king, lords, and commons, and this balance depends on their mutual independancy. All the diſputes between king and people, which have drawn calamities after them, have been always owing in the firſt place, either to the weakneſs or obſtinacy of the prince or court, and not to the faction of the people. A firſt, and eſſential condition, towards obtaining the love and confidence of a free people, is to be neither feared nor deſpiſed by them. Queen Elizabeth took the government of England on the terms of the conſtitution, and the conſtitution as ſhe found it; and inſtead of bending it to any views of her own, ſhe accommodated her notions and character to the conſtitution: this is what every prince ought to do, what a free people will expect, and exact too if need be. To govern this nation with ſtrength and dignity, the concurrence

currence of the people in their repreſentative body, and the concurrence in their collective body, are neceſſary. In public diſſentions, as long as they are managed by civil methods, one ought to take the honeſt part; but when they come to arms, the ſtrongeſt; judging that beſt, which is ſafeſt; but Tully ſays, when duty and ſafety interferes, the former is to be preſerved, let the conſequence be what it will. Middleton obſerves on the people deſerting the Gracchi, that little ſtreſs is to be laid on the people when they come to blows; and ſays, that ſeditions, though they may ſhock, they cannot deſtroy a free ſtate, ſo long as it continues unarmed, and unſupported by military force. Every nation ſhould have honours in reſerve for thoſe that do national ſervices; and the cheaper they are, the better. Rewards and puniſhments, impartially diſtributed, are the baſis of government. Learning, by which I mean all uſeful knowledge, whether ſpeculative or practical, is in popular and mixed governments, the natural ſource of wealth and honour. What raiſed the Roman ſtate was, induſtry at home, juſt management abroad, and minds free from the influence of vice and humour in public councils: and what ruined it, was luxury and avarice, public poverty, and private wealth, the admiration of riches, the love of idleneſs, and the making no diſtinction between the worthy and the worthleſs, ambition poſſeſſing all the rewards of virtue. When a government flouriſhes in conqueſts, and is ſecure from foreign attacks, it naturally falls into all the pleaſures of luxury; and as theſe pleaſures are very expenſive, they put thoſe who are addicted to them, upon raiſing freſh ſupplies of money, by all the methods of rapaciouſneſs and corruption: this was the Romans caſe; and this obſervation holds good of all governments that are ſettled in a ſtate of eaſe and proſperity. It will be an eternal rule in politics, among every free people, that there is a balance of power to be carefully obſerved by every ſtate within itſelf, as well as among ſeveral ſtates with each other. The populace have been obſerved to be more dexterous in ſetting up and pulling down, than preſerving what is fixed. A tyranny begun by the people, never fails to end in that of a ſingle perſon; wit-

neſs in the Roman emperors, and Cromwell; ſo that their diſlike to regal authority makes them ſplit on the rock they attempt to avoid.

The beſt government is a mixture of monarchy and democracy. Pl. de Leg.

Plato predicates of his commonwealth, that it would be difficult to deſtroy it; but yet ſays he, it will ſhare the fate of all created beings, and muſt, in the end, be diſſolved. Pl. de Rep.

Oligarchy is the defect of an ariſtocracy. A. Pol.

Thoſe who are entruſted with government, ſhould be rich only in virtue and goodneſs, nor ſhould they be beggars and hungry wretches, who intend to enrich themſelves with the plunder of the public: this will cauſe a contention for power, and that a civil diſcord, which muſt neceſſarily end in the diſſolution of the ſtate. Pl. de Rep.

Government is to be in the hands of riper years only. Ib.

Moſt horrid and ſhameful would it be in a ſhepherd, to breed up his dogs in ſuch a manner, that either from intemperance, or hunger, or from ſome other bad motive, the dogs ſhould act the parts of wolves, and worry the ſheep they were intended to preſerve. Ib.

Great men may be induced to undertake the government themſelves, that they may avoid the greateſt of all puniſhments, the being governed by their inferiors. Ib.

Democracy is the defect of a commonwealth. A. Pol.

All governors are worthy of a reward, either of money or honours. Ib.

Do you think, ſays Thraſymachus to Socrates, in Plato, (juſt after he told him he wanted a nurſe to blow his noſe) that theſe governors of cities ever really underſtand their art, conſider their ſubjects in any other light than as they are regarded by their owner; do they plod night and day with any other view than to make their ſubjects profitable to themſelves. Ib.

Democracy is the only government in which liberty is ſafe. Tac. Au.

In democracies the conflux of great numbers at the public aſſemblies do great miſchief to the commonwealth.

wealth. If any artificer intermedled with matters of government, among the Ægyptians, he was ſeverely puniſhed. Diod. Sic.

When Piſander perſuaded the Athenians to recal Alcibiades, and to change their democracy into an ariſtocracy, the people violently oppoſed both motions; upon which he aſked them, ſeverally, if any of them knew any means of preſerving the city; to which none of them returning any anſwer, he ſoon prevailed with them to agree to his propoſal. Thucyd.

It is the beſt government, which conſiſts of a mixture of the moſt, as monarchy, democracy, and oligarchy, or rather ariſtocracy. Ariſt.

Government, derived from the œconomic, ſhould be conſtituted for the ſake of the governed; and the governor, like the maſter of a family, partakes only in its advantages, as he is himſelf one of the community. Theſe governments, therefore, with reſpect to the good of the whole, can be ſaid to be juſtly and rightly calculated; but where the intereſt of the governors only is the thing reſpected, they are vicious and erroneous, and are of the deſpotic kind, in which (as he remarks a little before) the advantages of the maſter is the principal point conſidered, and that of the ſlave accidental. Ib.

Plato himſelf allows that his commonwealth, in the diſtribution of power, &c. ſhall not only have regard to the ſuperiority of mental and corporeal endowments, but to the diſtinction between wealth and indigence; to the former of which he gives a ſenſible preference; and this he calls an equal diſtribution, with a commenſurate or moderate inequality. Pl. de Leg.

Heliogabulus criminally preferred players to the firſt officers of the ſtate. Herod.

Macrinus was faulty in diſtributing preferments, which is the great art of a governor; theſe he beſtowed often on the unworthy. D. C.

If any man diſcovered a genius of any kind, M. Aurelius employed him in that way, to which his genius led. He never challenged to himſelf the merit of others. He ſaid, to make men what he pleaſed was in no man's

power, but it was proper to employ every man in that branch of the commonwealth, for which his nature and education had qualified him. Xiph.

Trajan honoured and preferred good men. Dion. Caſ.

Claudius preferred freed men and ſlaves to the high honours and employments of the ſtate; of theſe he ſuffered Narciſſus and Pallas ſo to plunder the public, that when he complained of the emptineſs of the treaſury, he was anſwered, that he would be rich enough if he was admitted into partnerſhip with his two freed men. Suet. Claud.

Claudius, in chuſing the prieſts, took an oath, that he would elect the worthieſt to that office. Ib.

Auguſtus Cæſar turned a perſon of conſular dignity out of his office for being ſo illiterate as to write ixi for ipſi. Suet. Aug.

It was the general opinion, ſays Tacitus, that Agricola would be deputed to the prince of Great Britain; not that he gave out any ſuch hints, but becauſe he ſeemed equal to the truſt. Tac.

Honour and rewards were beſtowed on merit by Tiberius. Tac. An.

William Rufus uſed to ſell his benefices to thoſe who would give the moſt; however two monks ſtriving to out-bid each other for an abbotſhip, the king perceived a third ſtanding by, of whom he required how much he would give; the monk replied he had no money, and if he had his conſcience would not ſuffer him to lay it out in that manner; whereupon the king ſwore by St. Luke's face, his uſual oath, that he beſt deſerved it, and ſhould have it for nothing. Rap.

Alexander Severus conferred no places but with regard to each man's worth and capacity, and cauſed Turinus (a courtier, who extorted money, with promiſes to prevail on the emperor in their favour) to be put to death with ſmoak; the cryer proclaiming that he had ſold ſmoak, and therefore with ſmoak he ſhould die. Speed's Chron.

Honours ought to be firſt given to virtue and wiſdom; ſecondly, to bodily perfections; and thirdly, to wealth;

wealth; and the legiſlator, who tranſpoſes any of theſe, as by placing wealth in the firſt rank, acts neither like a good man, nor a true politician. Pl. de Leg.

Trajan, of all the honours conferred on him by the ſenate, was moſt pleaſed with that of Optimus, as it indicated the goodneſs of his morals; whereas the others only ſignified the power of his arms: he preferred the love of the Roman people to all the honours they could confer on him. Dion. Caſ.

When Tiberius refuſed the title of Pater Patriæ, he told the Romans, that if he ſhould ever appear not to deſerve it, it would bring him no honour, but would be a reproach to them for having given it him. Suet. Tib.

Honours were declined by Auguſtus Cæſar. Suet. Aug.

Declined by Tiberius. Suet. Tib.

When Philip of France was preparing to invade John of England, the Earl of Flanders oppoſed it, repreſenting that the intended expedition againſt the king of England was neither juſt nor honourable: he added, that it would be much more agreeable to the rules of honour and equity, to reſtore to that prince what had been taken from him in France, than to frame new projects to take an advantage of his misfortunes. Rap.

John Gioia, of the city of Amalfi, in the kingdom of Naples, who invented the uſe of the loadſtone about 1300, though the invention was of ſuch ſtupendous uſe to the world, yet it proved not ſo greatly profitable to the firſt finder, whoſe bare name is all that remains to poſterity, without the leaſt knowledge of his profeſſion, or how he made that wonderful diſcovery; nay many have diſputed him the honour of the invention. Ch. Voy.

All ſorts of government are good, when thoſe who govern, ſeek only the public welfare; but they are all defective, becauſe the governors, being but men, are imperfect.

In all cabals and factions the ignorant are moſt violent, for a bee is not buſier than a blockhead.

Swift ſays, party is the rage of many, for the advantage of a few.

The raging of the ſea, and the madneſs of the people, are mentioned together in ſcripture. The ſource of moſt miſtakes, and miſcarriages in matters debated by public aſſemblies, ariſe from the influence of private perſons upon great numbers, ſtyled in common phraſe leading men, and parties. A bad example in a prince, tends more to corruption, than a good one does to the reformation of manners.

CHAP. L.

GOVERNMENT OF THOUGHT.

THERE is no ſuſpenſion of thought while awake, the mind is paſſive in the firſt notice of things, but active in its determination. Sin is in the will, and the will implies choice. Ill thoughts, like ill company, will intrude upon us. After all our endeavours to dreſs the little garden of our mind, ill thoughts, like ill weeds, ſpring up, being the natural produce of the ſoil. The train of our thought, and motion of ſoul, depend on cuſtom; therefore good habits are highly neceſſary to produce good thoughts. May thy mercy, O God, pardon what I have been, may thy grace reform what I am, and may thy wiſdom direct what I ſhall be. He that would act ſteadily, muſt think ſolidly. Stop, idea, let me examine thee; come not in a troop, ye fancies; bring not your objects crouding to confound the ſight, but let me examine your worth and weight diſtinctly; think not to raiſe accumulative happineſs, for if ſeparately you contribute nothing, in conjunction you can only amuſe. As long as we enjoy a mind, as long as we have appetites and ſenſe, the fancies, of all kinds, will be hard at work; and whether we are in company, or alone, they muſt range ſtill, and be active; and when fancy takes the field without controul, it is what we call madneſs.

CHAP. LI.

GRATITUDE.

A Tale, taken from a Collection of Poems.

WHERE, mid Italia's ever ſunny lands,
Faſt by the ſtreams of Po, Ferrara ſtands,
At manhood's full extent now juſt arriv'd,
In ſplendid leiſure young Cornaro liv'd;
Of a full bed, the firſt and beſt belov'd,
Each gift, kind nature lent him, art improv'd.
He knew, and lov'd his city, yet would know
What other cities, diff'rent had to ſhew;
Eager to gratify his ſtretching mind,
In one ſmall realm too narrowly confin'd.
To tell his ſire his wiſh, was to ſucceed;
The ſon but hinted, and the ſire agreed.
Then, as became him, full ſupply'd he went,
And to Livornia firſt his way he bent;
On whoſe fair ſhore each diſtant nation meets,
And fills with various tongues her peopled ſtreets.
Each object there his ſtrict attention drew,
Much he obſerv'd, yet ſtill found ſomething new,
And ſought it ſtill; for knowledge all his end;
He, who cou'd that advance, he thought his friend.
On rich and poor alike he caſt his eye,
As 'twas a treaſure they might both enjoy.
And he might teach him, who the veſſel ſteer'd,
What the rich freighter thought not worth regard.
Of graceful preſence and inviting mien,
He in each place of full reſort was ſeen;
On the throng'd quay, or in the buſy hall,
And, ſkill'd in tongues, ſeem'd countryman to all;
To obſervation deep attention join'd,
And fix'd the gather'd honey in his mind.
His lodging on a large quadrangle's ſide,
To him ſtill thinking, farther thought ſupply'd;
And as each hour of paſſing day went by,
Some ſcene worth note ſtill met his curious eye.

Yet

Yet one among the reſt he long had weigh'd,
And oft with ſeen the ſtronger mark it made;
For the ſad ſigh, that keen misfortune drew,
Still to his breaſt an eaſy paſſage knew.
As he each morn the riſing ſun beheld,
E'er yet the market ſquare with crowds was fill'd;
On one ſame ſpot, as ſtill he look'd around,
One ſolitary wretch he always found.
A potter's garb declar'd his preſent yoke,
But his whole mein a birth far diff'rnt ſpoke;
From his ſwoln breaſt, ſighs ſpite of ſhame would riſe,
And tears, kept back, flow'd faſter from his eyes,
Which with the knotted rope he wiped away;
Sad enſign of his fortune's deep decay.
The youth, who pitying, ſaw the frequent grief,
Thought pity blameful carrying no relief,
So generouſly curious ſought to know,
In hopes to eaſe the cauſe of ſo much woe,
And call him from his melancholy ſtand;
He came and ſilent waited his command,
Thinking the errand wou'd a mite afford,
Juſt to ſupport a being he abhor'd,
Which yet he durſt not of himſelf deſtroy,
Since heav'n might change his preſent grief to joy.
But other buſineſs fill'd Cornaro's breaſt,
And his kind ſuit in tend'reſt terms he preſs'd,
With'd that he wou'd his cauſe of grief impart
To one who lov'd to ſooth an aching heart;
And always thought, however low his ſphere,
The man, who felt affliction worth his care.
Yet here believ'd the ſtroke of fickle fate
Was fall'n on one had known a happier ſtate.
Then ſpeak he ſaid, nor let falſe ſhame conceal,
Whate'er with truth a ſufferer may reveal;
And if my happier lot may eaſe thy woes,
Whate'er a ſtranger's ear may learn, diſcloſe.
The liſt'ning wretch each word with wonder heard,
Perceiv'd them virtue's dictates and was cheer'd
Ventur'd to throw his ſlaviſh badge aſide,
And thus with manly confidence reply'd.
I was not always what I now appear;
But truths, thy nobleneſs has challeng'd, hear,

First, I'm a mussleman, yet here confin'd
Must wish thee, as thy milder doctrines, kind:
O love thy faith, but hate not me for mine,
Which had, hadst thou been born a Turk, been thine.
Next know, e'er fallen to this most abject state,
Smyrna once saw me happy, tho' not great.
By merchandize with sumptuous affluence bless'd,
And sweet content, which great ones seldom taste.
But oh! to have been bless'd brings no relief,
But adds a stronger bitterness to grief.
Forgive these tears—which utter as they flow,
A son's, a father's, and a husband's woe;
To swell each sigh these diff'rent passions join,
For all those dear relations once were mine.
Nor was it hopes of adding to my store,
By lawless plunder, sent me from my shore;
To gain in bleeding fields a cruel name,
Or wish on slaughter'd heaps to build my fam[illegible]
'Twas duty bad me catch the coming gale[illegible]
And filial love that hoisted every sail;
'Twas to a father's fond embrace I went[illegible]
E'er yet his lamp of life was wholly spe[illegible]
While still a kneeling son might bless his eye,
And fill his aged heart with tender joy.
For Cyprus then I sail'd—what since befell,
Let these hard chains, and this vile habit tell:
Which, with for ever growing grief, I bear,
And now the fourth sad winter sees me wear;
And years may roll on years, unstop'd my grief,
Till welcome death shall bring his last relief;
In whose cold arms, by some dire chance betray'd,
My friends may long e'er this believe me laid:
My fond old sire perhaps, my fate unknown,
Wailing my ravish'd life, consum'd his own;
And oh! what pangs my orphan children feel,
Hast thou a tender parent, thou can'st tell.
He ceas'd, tears stopt his accents—and the rest,
A silence far beyond all words express'd.
Nor spoke Cornaro more—he too was mute,
Nor language found his fellow-grief to suit;
But struggling with a tear, a tender sigh,
Just mutter'd out, friend, take this small supply,

Twill

'Twill yield thee ſome relief—and, were it mine
To give, freedom and happineſs were thine.
He took the gold and bow'd—and ſlow return'd,
And, as was wont, in ſilent ſorrow mourn'd.
Cornaro ſee, in other guiſe appear,
Sudden he ſtopt the unavailing tear,
And be, ſaid he, my ſoul, thy joy expreſs'd;
'Tis in thy power to make the wretched bleſs'd.
Now I am bleſs'd indeed! ſince on my wealth
Depends another's being, freedom, health.
'Tis I can bid the ſun of mercy ſhine!
This man's life, health and liberty are mine.
Whate'er he has of joy, or may receive,
His country, children, wives, are mine to give.
Now India's lord amidſt his boundleſs ſtore,
And endleſs mines, compar'd with me, is poor.
Quick then Cornaro to his ranſom flee,
And [illegible] his morning's ſun behold him free.
[illegible] the lordly governor he went,
His [illegible] rank, his cauſe of coming ſent;
Nor [illegible] to wait his errand told,
Bringing [illegible]'er refuſed credential, gold.
The price [illegible] for liberty he gave,
And quick return'd to find, the now but fancy'd ſlave,
And ſaid, be free—his tranſports who can tell?
Proſtrate before him, in wild joy he fell,
Which only his, who caus'd it, cou'd excel.
Gladneſs and wonder in his boſom wrought,
With laſ'ring gratitude his ſoul was fraught,
Nor had he power to utter half he thought,
Yet oh! my great deliverer he cried,
Can ſuch amazing worth in man reſide!
Or can it be that chriſtian doctrines teach
Virtues beyond our ſacred prophet's reach?
Yet oh! whate'er the wond'rous cauſe, receive
As much of gratitude as words can give;
Nor let theſe burſting tears its force deſtroy
Slaves, late of grief, ſoft offſprings now of joy.
And how my deeds ſhall with my words agree
Let me once reach my country, thou ſhalt ſee
And know thy gen'rous bounty was not loſt,
I ſcorn to aſk thee what my freedom coſt.

That to my gratitude has no regard,
Up to thy worth I'll meaſure the reward:
But can that be?—Stop there, Cornaro ſaid,
If thou art happy, I am more than paid.
And that thy happineſs meet no delay,
Here's gold wherewith to ſpeed thee on thy way:
If grateful thou wou'dſt be at thy return,
Amidſt thoſe ſlaves, which there in bondage mourn;
Search out ſome chriſtian from the wretched band,
Who beſt may merit freedom at thy hand;
Then think 'tis in thy power to pay my debt,
By ſhewing him the mercy thou has met.
He ſaid—And to his lodgings back return'd,
Honour's bright lamp within him gently burn'd;
Felt and enjoy'd the riot of his breaſt,
While conſcience furniſh'd out the noble feaſt.
As free as air from priſon juſt broke out,
The Turk, with rapid ſpeed, the harbour ſought;
There found a ſhip all trim with ſwelling ſails,
And juſt prepar'd to catch the coming gales;
Smyrna her port—with proſp'rous wind ſhe [illegible]
And gives him to his home and former joys.
Livornia now, as his Ferrara known,
Where next, for knowledge, was Cornaro flown?
For a ſoul's banquet, far he need not fly,
Venice, old ocean's faireſt child, ſo nigh.
O'er the fam'd Adriatic, where ſhe ſtood,
That ſwells unenvious of the Tuſcan flood;
Tho' Naples, Florence, on its banks he names,
And to him Tyber pours from Rome its ſtreams.
When o'er the continent fell ſlav'ry flew,
Hither the goddeſs liberty withdrew;
Here plac'd her ſtaff, her cap, her armour, here,
And, as her own fierce Sparta, held it dear.
Each art and ſcience, this their dwelling own,
As guardians to their goddeſs, freedom's throne;
And as her handmaid, buſy commerce toils,
Her ſiſter goddeſs, plenty, chearful ſmiles.
Here glad Cornaro fix'd—and hop'd to find
All that might pleaſe a knowledge-loving mind,
Or [illegible] the columns roſe in beauteous wreathe,
Or [illegible] ſeem'd to ſpeak, or paint to breathe;

And little thought the hour was ſo nigh,
When all theſe pleaſures of his mind ſhould die,
The beams of ſcience from his ſoul retire,
And fade, extinguiſhed by a nobler fire:
As kindled wood, howe'er its flames may riſe,
When the bright ſun is ſeen, in embers dies;
Soon as his breaſt perceiv'd the pow'rful ray,
What e'er poſſeſs'd it inſtantly gave way.
As in the wood, beneath the light'ning's beam,
Periſh the leaves, and the whole tree is flame;
Minerva ſudden from his ſoul was fled,
And Venus reign'd ſucceſſive in her ſtead.
A thouſand fair ones of her frolic train,
Long at the youth had bent her ſhafts in vain;
Lanced from the wanton eye, they ſought his heart,
But virtue's temper ſtill repuls'd the dart,
Nor all their force or poiſon need he fear,
Virtue muſt tip the ſhaft that enters there;
As diamonds ſcorn the keeneſt powers of ſteel,
And touch'd alone by fellow gems can feel.
One glanc'd at laſt an eaſy paſſage found,
And unreſiſted made the deeper wound;
From modeſty's bright quiver it was ſent,
Nor knew its beauteous owner, where it went;
From chaſte Delphina's pow'rful eye it came;
Malta to Venice lent the charming dame.
Malta, bleſs'd iſle! whoſe daughters all are fair,
Whoſe ſons to manly fortitude are dear.
So properly do love and glory meet,
And beauty ſtill with valour holds its ſeat.
To Venice by a noble father ſent,
Some pleaſing moons the fair one here had ſpent,
Beneath a tender uncle's careful eye;
Where but to him ſhould then Cornaro fly?
To him he did his cauſe of grief unfold,
His country, name, and parentage he told;
In ſhort, confeſs'd his honourable flame,
Begg'd his permiſſion to addreſs the dame;
And did his leave obtain—nor long he ſued,
E'er the coy maid was in her turn ſubdued;
Nor modeſty herſelf a bluſh put on,
To be by ſuch a lover quickly won.

Cornaro

Smoothly thus far to happineſs he went,
Nought now was wanting but the fire's conſent;
Which one endow'd as he was ſure to gain,
And needed only ſee him to obtain.
Th' obſerving uncle mark'd the wond'rous youth;
Fathom'd his love, his conſtancy and truth;
Said, to her father pleas'd he them would ſpeed,
He ſaid, and ſoon th' enamour'd youth agreed;
Lo! with its precious freight the veſſel ſtor'd,
Cornaro and his happineſs on board;
Bleſs'd with chaſte beauty he ſuch trifles ſcorn'd
As Jaſon ſtole or Menelaus mourn'd.
Can gold the heart like conqu'ring beauty move?
Or what is luſt compar'd with ſacred love?
And now for Malta with full ſails they ſtand,
Came, ſaw, and all but touch'd the promis'd land;
When oh! ſad ſcene of fortune's alt'ring brow,
Falſe as the ſkies above or ſeas below;
A Turkiſh galley mark'd them from afar,
Purſued the veſſel unprepar'd for war;
Reſiſtance vain, by numbers over-bore,
And led them wretched ſlaves to Smyrna's ſhore.
Can words, what thought can ſcarce conceive, expreſs,
The uncle's, virgin's, lover's deep diſtreſs?
Compar'd with which the mangling knife wou'd pleaſe,
And the fierce rack's ſevereſt pain be eaſe.
And now expos'd to public ſale they ſtood,
Amidſt the chaff'ring Turk's inſulting croud.
Immortal ſoul's the property decreed
Of the beſt bidder, like the graſs-fed ſtood!
E'en this the lovers bore, each other near,
And yet unparted felt no full deſpair.
But ſee at length accompliſh'd woe arrive,
To deal the ſad laſt wound ſhe had to give.
Her ſable ſtore ſhe cull'd the dart to find;
Nor left one half ſo venom'd ſhaft behind.
Among the dealers in this cruel fair;
Traffick accurs'd that makes mankind its ware;
A youthful Turk paſs'd poor Cornaro by,
Health flush'd his cheek, and luſt inflam'd his eye,
And to the female ſlaves his way he bent;
'Twas there his gold muſt have its wanton vent.

How

How ſhou'd Delphina then eſcape his ſight?
Too fatally, in ſpite of ſorrow, bright.
Her breaſt took beauty from the heaving ſigh;
Nor cou'd the tear that drown'd, eclipſe her eye.
But falling on her damaſk cheek it ſtood,
Like the pearl dew-drop on the morning bud.
He quickly ſaw the too diſtinguiſh'd fair,
And thought his prophet's paradiſe was there.
Her price at once, unqueſtioning, he paid;
The fatal veil around her beauties ſpread,
And led exulting off, the ſwoaning maid.
'Twas then Cornaro felt diſtreſs compleat,
And knew the worſt extreme of tort'ring fate;
Furies to plague him now had ſtrove in vain,
And knawing vultures not expreſs'd his pain;
Too fierce for human nature to ſuſtain,
He ſunk beneath his ſorrow's dreadful load,
And ſenſeleſs from exceſs of pain he ſtood;
When lo! one graver Turk among the reſt,
And more diſtinguiſh'd by his richer veſt,
A nicer curioſity expreſt.
Each ſlave examin'd as he paſs'd along,
And on each circumſtance attentive hung.
He aſk'd their country, parentage, and name,
And how each mournful wretch, a ſlave became.
Behold him to Cornaro then apply;
Full on his face he fix'd his ſtedfaſt eye;
Then aſk'd his ſoul if what he ſaw was true?
And that it was from ſure reflection knew.
His nerves all trembling with the glad ſurpriſe,
To heav'n he ſtretch'd his hand, and rais'd his eyes;
And then, 'I thank thee, Mahomet, he ſaid,
'Hither by thy divine direction led.'
Sounds ſtruck Cornaro's ear, he ought to know,
And wak'd him from his diſmal trance of woe;
He ſaw the Turk prepar'd for his embrace,
Mark'd the glad tranſport ſparkling in his face;
Saw 'twas the very ſlave he once ſet free,
And cry'd aloud, great God of hoſts, 'tis he!
Then, folded in each other's arms, they ſtood,
And words were loſt in joy's o'er-bearing flood.

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The Turk, at length recovering, rear'd his head;
And now, he ſaid, my mighty debt be paid;
Which, wer't not thou the ſlave I here ſurvey,
Peruvian mines were much too poor to pay.
To the man merchant then he ſtretch'd his hand,
And take, he ſaid, whate'er thy wants demand;
Quick ſet my friend, and his companions free,
Name thou the price, unbarter'ring I agree.
The ranſom'd home he led in bounteous ſtate,
His ſwelling ſoul with god-like joy elate;
Joy, ſuch as fill'd the great Creator's breaſt,
When Adam in his Paradiſe he plac'd.

His lofty hall, with richeſt ſopha's, grac'd,
His wives, his children in due order plac'd,
(Such was his will, tho' hidden his intent,)
Sat with mute wonder, waiting the event.
Amidſt them all he then Cornaro led,
And wip'd away a tear of joy, then ſaid,—
You, of my licens'd bed, the partners fair,
Who my divided love yet equal ſhare;
And you, the iſſue of our honeſt joys,
If aught my precepts did, ye gen'rous boys,
My children, and my wives to whom I ne'er
But by my diſmal exile, caus'd a tear;
If in my abſence ye not falſly mourn'd,
If your vaſt joy was true, when I return'd;
If Alha knew ye without guile rejoice,
And our dread prophet heard your real voice,
Now more adore him, proſtrate praiſe his pow'r,
Admire his bounty's unexhauſted ſtore.
But now from chains I freed the captive's hands,
And here Cornaro, my deliv'rer ſtands!
All proſtrate, at that ſacred name, they fell;
How touch'd, great gratitude alone can tell,
Great gratitude, that dictated their joy,
Smil'd on each cheek, and ſpoke from every eye.
The Turk with rapture ſaw the pleaſing ſcene,
The home-felt joy ran warm in every vein;
Their gratitude his inmoſt ſoul approv'd,
That loudly told how much himſelf was lov'd.

Now

Now haſte, he ſaid, the ſumptuous feaſt prepare,
My wives, to deck the banquet be your care,
As if great Ottoman himſelf was here:
For know, th' imperial creſcent's ſacred flame
Cannot more homage than Cornaro claim.
And you, my ſons, whate'er my wardrobes boaſt,
What crimſon, gold, or gems can have of coſt,
Bring forth,—but oh! however rich the dreſs,
How poorly will it his ſoul's worth expreſs.
Come then, my friend,—but why that downcaſt eye;
That cheek yet pale, and that ſtill heaving ſigh?
Freedom thou haſt, and what elſe wealth can give,
Is my bleſs'd taſk,—thine only to receive.
Cornaro bluſh'd and ſigh'd, and would have ſpoke,
But as he ſtrove tears ſtill his accents broke.
The uncle ſaw, yet ſilent his diſtreſs,
And what he could not, ventured to expreſs;
Told the whole tale of love,—the fair portray'd,
Pencil'd the ſemblance of the charming maid;
E'er that, perhaps, ſome Turk's abandon'd prey,
Torn from Cornaro's arms for e'er away:
Cornaro doom'd no other bliſs to prove,
But life, and freedom's ſlave, bereft of love.
The Turk with anguiſh heard the fatal tale,
Fearing his utmoſt bounty here muſt fail;
Fearing he never could the maid reſtore,
Already ſlave to ſome lewd tyrants pow'r:
Immers'd already in ſome fatal grove,
Where brutal luſt uſurps the name of love;
Some cloſe ſeraglio's gloom, from whoſe dark bourn
No maid did e'er inviolate return.
But as this thought perplex'd his labouring brain,
And ev'ry hope that roſe he ſtill found vain,
His ſon all ſudden ſmil'd, and rais'd his head,
The elder bleſſing of his fruitful bed,
Then bow'd again, and ſmote his breaſt, and ſaid,
Thee firſt, creator, Alha, I adore!
Untrac'd, myſterious, wonder-working pow'r,
How can thy loweſt ſervant's untry'd noon
Of uſeleſs life deſerve ſo vaſt a boon!
Be hush'd all griefs, and open every ear,
My words, with rapture, let Cornaro hear;

And

And let my ſire his genuine offspring own,
While I, not vainly, boaſt I am his ſon.
If my exulting ſoul aright divine,
To make Cornaro bleſs'd is only mine;
For know, theſe walls contain the pictur'd fair,
Chaſte yet as ſnow, and pure as noontide air.
Haſte then, he ſaid, ye ſlaves, and quick return
With the fair chriſtian, whom I bought this morn;
Return'd, Delphina bleſs'd their eager eyes,
And fill'd each gen'rous ſoul with ſweet ſurpriſe.
Then thus again, the Turk with graceful air.
As to her lord he led the bluſhing fair,
My friend, in this bleſs'd moment be it mine,
Taught by thyſelf, to ſhew a ſoul like thine;
Forgive a vaunt, 'tis virtue ſends it forth,
A ſoul that ſtrives with e'en Cornaro's worth;
In thy gay Paradiſe, great Prophet, hear,
By Meccha's ſacred Temple here I ſwear,
Were all the ſacred treaſure here before my ſight,
That fill'd Damaſcus' glittering plains with light,
When in full triumph furious Caled rode,
And drench'd the Syrian ſword in Grecian blood;
Should ſome great ſultan ſay, this maid reſign,
And the whole wealth of all the Eaſt is thine,
From him, unheſitating, would I turn,
And look upon the trifling bribe with ſcorn:
Beauty like this, which wond'ring we ſurvey,
'Tis virtue only in exchange can pay.
'Tis thee, bright goddeſs, Virtue, I purſue,
To thy great ſelf I raiſe th' aſpiring view;
Thus proſtrate, thy almighty pow'r I own,
And ſacrifice my paſſions at thy throne:
So ſaying, with a ſmile, their hands he join'd,
And his rich prize, without a ſigh, reſign'd.
Virtue was pleas'd, and own'd in heav'n above,
How deeds, like theſe, ev'n gods with pleaſure move.
Gentle compaſſion ſhed a tear of joy,
And gratitude loud ſhouted thro' the ſky.
What joy the raviſh'd lovers ſouls poſſeſs'd,
How all around their vaſt delight expreſs'd,
What conſcious pleaſure touch'd the father's breaſt,
Loſt in th' attempt the fault'ring muſe prove weak,
Let children, parents, lovers, virtue ſpeak.

CHAP.

CHAP. LII.

HABIT.

FIX on that part of life which is moſt excellent, and cuſtom will make it delightful. Good habits will certainly improve a man's fortune and reputation. Affluence of fortune does not often produce good affections of the mind. Toleration begets habit, habit conſent and imitation. He is moſt potent, who has himſelf in his own power. It is a ſtrange power, that cuſtom hath upon weak and little ſpirits, whoſe thoughts reach no further than their ſenſes; and what they have ſeen and been uſed to, they make the ſtandard and meaſure of nature, of reaſon, and of all decorum: neither are there any ſort of men more poſitive, and tenacious of their petty opinions, than they are; nor more cenſorious, even to bitterneſs and malice: and it is generally ſo, that thoſe, that have the leaſt evidence for the truth of their beloved opinions, are moſt peeviſh and impatient in the defence of them: this ſort of men are the laſt that will be made wiſe men, if ever they be; for they have the worſt of diſeaſes that accompany ignorance, and do not ſo much as know themſelves to be ſick.

The Scythian ſlaves who had married their maſters wives, during their eight years abſence, attempted by force, to prevent their return home; their maſters, finding much difficulty in conquering them with arms, attacked them with rods and whips, and other inſtruments of ſervile correction: this ſtratagem ſo terrified the ſlaves, that they were preſently overcome. Juſt.

The force of habit is well imagined, in a ſtory, which Montaigne tells us of an old woman, whoſe cow had brought her a beautiful calf, of which ſhe was ſo very fond that ſhe uſed to carry it about in her arms; which ſhe continued to do after it was a cow, being inſenſible of the increaſe of its weight, from the habit of carrying it every day. As habit can reconcile us to what is even diſagreeable in itſelf, how muſt it enforce and improve what is amiable and praiſe-worthy.

CHAP.

CHAP. LIII.

HAPPINESS.

OUR happineſs, in this world, proceeds from the ſuppreſſion of our deſires, but in the next world, from the gratification of them. Happineſs is in the taſte, and not in the things; and it is a man's having that which he loves, that makes him happy, and not what others think lovely. We are never ſo happy, or unhappy, as we imagine. Nothing ought ſo much to leſſen the ſatisfaction we take in ourſelves, as to ſee that we diſapprove at one time, what we approved at another. The happineſs or unhappineſs of men depend no leſs on their humour, than on their fortune. Happy people are never to be corrected; they always think they are in the right, when fortune ſupports their ill conduct. There is an exceſs of happineſs and miſery that is beyond our ſenſibility. There are but few things wanting to make the wiſe man happy; nothing can make a fool content, which is the reaſon why almoſt all men are miſerable. We torment ourſelves leſs to become happy, than to make it be believed we are ſo. We are always unhappy with thoſe, that are uneaſy with us. The man, that is pleaſed with nobody, is more unhappy than he, with whom nobody is pleaſed. Let men, inſtead of preſuming to be happy, ſtudy to be eaſy. He, who would be diſcreet, and aim at practicable things, ſhould turn his thoughts upon allaying his pain, rather than promoting his joy; for great inquietude is to be avoided, but great felicity is not to be attained. The great leſſon is æquanimity, a regularity of ſpirit a little above chearfulneſs, and below mirth. Indolence of body and mind is to be attained, but an enquiry after happineſs has ſomething reſtleſs in it. The viciſſitudes of labour and reſt fill up the ſpaces of the labourer's time with eaſe and ſatisfaction, and they poſſeſs what others only talk of; for ſimplicity, innocence, induſtry and temperance are arts which lead to tranquillity as much as learning, wiſdom, knowledge and contemplation. Monſieur

Paſchall

Paſchall in his treatiſe on the miſery of man, ſays, that all our endeavours after greatneſs proceed from nothing but a deſire of being ſurrounded by a multitude of perſons and affairs, that may hinder us from looking into ourſelves, which is a view we cannot bear. Miſeries are not to be meaſured by the nature of the evil, but by the temper and diſpoſition of the ſufferer; true happineſs conſiſts in the capacity of reflecting with pleaſure. It is better to be happy than appear ſo. It "is neceſſary to an eaſy and happy life to poſſeſs our "minds in ſuch a manner as to be always well ſatisfied "with our own reflections: the way to this ſtate is to "meaſure our actions by our own opinion, and not by "that of the reſt of the world. A virtuous mind, ſufficiently furniſhed with ideas to ſupport ſolitude, and keep up an agreeable converſation with itſelf, is neceſſary for him who would make his happineſs independent. Tho' virtue is the mother of content, yet naked virtue is not alone ſufficient to make a man happy: it muſt be accompanied at leaſt with a moderate proviſion for all the neceſſities of life, and not ruffled or diſturbed by bodily pains. The ſame faculty of reaſon and underſtanding, which placed us above the brute part of the creation, doth alſo ſubject our minds to greater and more manifold diſquietudes, than creatures of an inferior rank are ſenſible of. True happineſs is of a retired nature and an enemy to pomp and noiſe; it ariſes firſt from the enjoyment of oneſelf, and ſecondly from the friendſhip and converſation of a few ſelect companions. To be exempt from thoſe paſſions, with which we ſee others tormented, is a great degree of happineſs. The mind of man naturally ſinks into a kind of lethargy and falls aſleep, if it is not agitated by ſome favourite pleaſures and purſuits. Epicurus ſays, that the ſoul and body of man are two parts compoſed of one matter, and ought to contribute to the happineſs of man by the agreement and union of their pleaſures. The worthier ſort of mankind are thoſe which have not ſpirits too active to be happy in a private condition, nor complexions too warm to make them neglect the duties of Life. Horace repreſents tranquillity of mind, and exemption from irregular paſſions, as the higheſt degree of happineſs man

is

is capable of. It is hard to form a true eſtimate of any man's happineſs, becauſe happineſs depends moſt upon thoſe things which are moſt out of ſight. True happineſs conſiſts in health of body, and peace of mind, and competency of fortune, the firſt of which is to be acquired by exerciſe and temperance, the ſecond by integrity, and the laſt by contentment. Fortune may give a man the materials of happineſs, but reaſon muſt be the architect. We often envy the happineſs of men, whom, if we knew their circumſtances, we ſhould pity; for how often is that appearance of happineſs only theatrical, and men are not the ſame men behind the ſcenes, as they perſonate upon the ſtage of the world. 'Tis in happineſs, as it is in virtue; thoſe that are really happy or virtuous, are leſs ambitious in appearing ſo. In the affluence of fortune, where every humour is indulged, every deſire gratified, without controul; there the leaſt diſappointments, the leaſt provocation will diſturb a man. Riches ſharpen pain, and flatten pleaſure. Solon ſays, that houſe has the happieſt, where the eſtate is got without injuſtice, kept without diſtruſt, and ſpent without repentance. Another ſays, that is the happieſt houſe where the maſter does that out of free choice, which the law would compel him to do, or where there is but one maſter, or where the maſter is more beloved than feared, or where ſuperfluities are not required, nor neceſſaries wanting. To have no deſire, but happily to enjoy what we poſſeſs, is the height of human felicity. The meaſure of a happy life is not from the fewer or more breaths we draw, or meals we eat, but from the having once lived well, acted our part handſomely, and made our exit chearfully. If it be true, that the underſtanding and the will are the two eminent faculties of the reaſonable ſoul, it follows neceſſarily, that wiſdom and virtue, which are the beſt improvements of thoſe two faculties, muſt be the perfection alſo of our reaſonable being; and, conſequently, the undeniable foundation of a happy life. He that would be happy, muſt take an account of his time. Every over-curious man multiplies his miſeries, for no one can feel what he does not know. In the main ſum of happineſs, there is ſcarce a ſingle article but what derives itſelf

from ſocial love, and depends immediately on the natural and kind affections; ſuch as cauſes are, ſuch muſt be their effects, and therefore as natural affection, or ſocial love, is perfect or imperfect, ſo muſt be the content and happineſs depending on either. Our happineſs, or miſery, in this life, ariſes not ſo much from the real ſtate in which we happen to be placed, as from comparing it with that of others, or that which we ourſelves have loſt. Without conſidering things in this comparative view, the more general cauſes of happineſs or miſery would loſe their influence; for the colours of good and evil are reflected differently to us from the very ſame objects, according to the point of view from whence we behold them. The cauſes of happineſs to mankind are as various as the different ſituations in life, and the different characters of thoſe that are placed in them. All ſtates and ranks of creatures find ſomething ſuited to their reſpective capacities, or ſomething to compenſate their wants. Pain is appointed to ſupply the want, and inforce the admonitions of wiſdom. Men have been taught by pain before they can find out that they have been happy; 'tis hard that affliction ſhould be the only inſtructor, and that happineſs ſhould afford no leſſons of wiſdom. Solon ſays that no man is to be accounted happy 'till he is dead.

CHAP. LIV.

HATRED.

HATRED, tho' it is exactly oppoſite to the paſſion of love, yet it ariſes from it, for he that loves any thing with vehemency, hates every thing that is deſtructive to the thing he loves with as great vehemency. Plutarch ſays, that a man ſhould not allow himſelf to hate even his enemies, becauſe, ſays he, if you indulge this paſſion on ſome occaſions, it will riſe of itſelf on others; if you hate your enemies you will contract ſuch a vicious habit of mind, as by degrees will break out upon thoſe that are your friends, or thoſe who are indifferent to you, ſo that he derives the malignity

lignity of hatred from the paſſion itſelf, and not from the object. We hate thoſe moſt, who love us more than we chuſe they ſhould. When our hatred is too violent, it ſinks us beneath thoſe we hate. The breaſt of the malicious is a den of ſavage paſſions. Hatred proceeds from an opinion that the perſon we hate is evil in general, or particularly to us, for it is natural to hate the author of an injury. There can be no malice but where intereſts are oppoſed. The affections of love and hatred, deſire and averſion (on which the happineſs of perſons ſo much depend) being influenced and governed by opinion, the higheſt good or happineſs muſt depend on right opinion; and the higheſt miſery derived from wrong. A wiſe man hateth nobody, but only loves the virtuous. As Engliſhmen let us ſerve our country; as men let us treat one another; as brethren let us bear no hatred to any but thoſe, who, of whatever country they happen to be, dare break thro' the ſacred bands that unite men together. Vice is the true object of hatred, as vicious men are of pity and contempt.

CHAP. LV.

HOPE and FEAR.

HOPE is the apprehenſion of a future good, with the probability of obtaining it; and fear, the contrary. Hope and fear are the bane of human life; theſe two inſeparable paſſions look forward, and like the guard and priſoner tread on each others heels; and where one is, the other muſt be alſo; for where fear is not, it is no longer hope but certainty, and where hope is not, it is no longer fear but deſpair. Youth is prone to hope, and old age to fear. Our actual enjoyments are ſo few and tranſient, that man would be a very miſerable being, were he not endowed with hope, which gives him a taſte of thoſe good things, that may poſſibly come into his poſſeſſion. We ſhould hope for every thing that is good, (ſays the old Linus) becauſe there is nothing which may not be hoped for, and nothing but what the Gods are able to give us. No kind

of life is ſo happy as that which is full of hope, eſpecially when the hope is well grounded, and when the object of it is of an exalted kind, and in its nature proper to convey happineſs. A religious life is that which moſt abounds in a well grounded hope, and ſuch a one as is fixed on objects that are capable of making us intirely happy.

Thucydides ſays, the nature of mankind is, in what they deſire, to abandon themſelves to the moſt inconſiderate hope, but what they do not affect, they can reject with a moſt ſelf-ſufficient reaſon.

CHAP. LVI.

HUMOURS.

MEN's humours are like the generality of buildings, which have ſeveral fronts, ſome agreeable; others diſagreeable. The humours of the body have a regular courſe, by which our will is imperceptibly moved and turned, ſo that they have more ſhare in our actions than we think. There are few things we ſhould covet with much eagerneſs, if we knew their real value. We never paſſionately deſire the thing, which we only deſire from the dictates of reaſon. Our humours are not ſo much diſturb'd by things of importance as by trifles. 'Tis eaſier to extinguiſh the firſt inclination we have, than to gratify all thoſe that come after it. Before we deſire a thing paſſionately, it ought to be conſidered what is the happineſs of the perſon that poſſeſſes it. It is a very juſt and common obſervation upon the natives of this iſland, that in their different degrees, and in their ſeveral profeſſions and employments, they abound as much and perhaps more in good ſenſe, than any people; and yet at the ſame time there is ſcarce an Engliſhman of any life or ſpirit, that has not ſome odd caſt of thought, ſome original humour that diſtinguiſhes him from his neighbour. True humour lies in the thought, and ariſes from the repreſentation of images in odd and uncommon lights.

CHAP.

CHAP. LVII.

HUNGER and LUST.

NATURE has implanted in us two very ſtrong deſires, hunger, for the preſervation of the individual, and luſt, for the ſupport of the ſpecies; according as men behave in theſe appetites, they are above or below the beaſts of the field, which are incited by them without choice or reflection; but rational creatures correct theſe incentives, and improve them into elegant motives of friendſhip and ſociety. A ſatyr, which is half man and half beaſt, is the emblem of luſt; to ſhew that its followers proſtitute the reaſon of man, to gratify the appetites of a beaſt. He that gives himſelf up to luſt, will ſoon find that to be his leaſt fault.

CHAP. LVIII.

HUMAN NATURE.

HE that builds on nature, lays his foundation on a rock, for wherever ſhe deſigns a production, ſhe always diſpoſes ſeeds proper for it, which are as abſolutely neceſſary to the formation of any moral or intellectual excellence, as they are to the growth of plants. A reader cannot be more rationally entertained, than by comparing the virtues and vices of his own times, with thoſe that prevailed in the times of his forefathers; and drawing a parallel in his mind, between his own private character, and that of another perſon's, whether of his own age, or of the ages that went before him. The contemplation of mankind, under theſe changeable colours, is apt to ſhame us out of any particular vice, or animate us to any particular virtue; to make us pleaſed or diſpleaſed with ourſelves in the moſt proper points, to clear our minds of prejudice and preposſeſſion, and to rectify that narrowneſs of temper which inclines us to think amiſs of thoſe who differ from ourſelves. The beſt ſpring of generous actions

is to think highly of our nature, for whoever has a mean opinion of the dignity of his nature, will act in no higher rank than he has allotted himſelf in his own eſtimation: how can he exalt his thoughts to any thing great and noble, who only believes that, after a ſhort turn on the ſtage of this world, he is to ſink into oblivion, and loſe his conſciouſneſs for-ever. There is not a more improving exerciſe to the human mind, than to be frequently reviewing its own great privileges and endowments; nor a more effectual means to awaken in us an ambition raiſed above low objects and little purſuits, than to value ourſelves as heirs of eternity. Nature is often hid, ſometimes overcome, ſeldom extinguiſhed; the firſt by education, the ſecond by cuſtom. Mens thoughts are much according to their inclination; their diſcourſe and ſpeeches according to their learning and infuſed opinions; but their deeds are often governed by habit. Nature is nothing but ænigmatic poeſie, a veiled and ſhady picture, breaking out here and there with an infinite variety of falſe lights, to puzzle our conjectures. Human nature could never yet arrive at the duty which human wiſdom had itſelf preſcribed. All the operations of nature arrive to a period of maturity, and then decline; but in art there is ſcarce any period of maturity, for one ſtill exceeds another. There is a malignity in human nature which makes every man diſſatisfied with his own ſtation. The creator of the univerſe has appointed every thing to a certain uſe and purpoſe, and determined it to a ſettled courſe and ſphere of action, from which, if it in the leaſt deviates, it becomes unfit to anſwer thoſe ends for which it was deſigned: and moſt of the abſurdities we meet with ariſe from an affectation of mens excelling in characters, for which nature never deſigned them. All men have one or more qualities by which they may be ſerviceable, but, like miſers, they loſe the advantage of what they have, by aſpiring after things out of their reach. Plato ſays, that human nature is a ſtate of war.

CHAP.

CHAP. LIX.

HYPOCRISY and DECEIT.

HYPOCRISY is a homage, which vice pays to virtue. Whatever convenience may be thought to be in falſhood and diſſimulation, it is ſoon over; but the inconvenience of them is perpetual, becauſe it brings a man under an everlaſting jealouſy and ſuſpicion, ſo that he is not to be believed when he ſpeaks the truth. Hypocriſy itſelf, does great honour, or rather juſtice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at ſo much pains to put on the appearance of virtue, if he did not know it was the moſt proper and effectual means to gain the love and eſteem of mankind. Truth, like honeſty, often neglects appearances; but hypocriſy and impoſture are ſeldom unguarded. The modiſh hypocrite endeavours to appear more vicious than he really is, the other kind of hypocrite more virtuous; but there is another ſort of hypocrite, which does not only deceive the world, but himſelf alſo; this conceals his own heart from himſelf, and makes him believe he is more virtuous than he really is.

He who kills another againſt his will, ſins leſs than he, who intentionally leads another into error, in diſquiſitions concerning what is truly honourable, good, juſt, and lawful.

Young men, from their innocence and goodneſs, are eaſy to be deceived by fraudulent perſons, becauſe they have not in their own minds any impreſſions that correſpond with the fraud with which they are attacked. Severus was, of all men, the moſt able to deceive, for he never ſtuck at an oath when neceſſary for his purpoſe. Detected hypocrites never forgive.

CHAP. LX.

IMAGINATION.

A Warm and bright imagination, when regulated by a ſolid judgment, and ſubſervient to an honeſt ſoul, is a faculty that makes a man the object of eſteem

and admiration; but when unguided by the check of reaſon, is productive of innumerable abſurdities. Fame, glory, wealth, honour, have, in the proſpect, pleaſing illuſions; but they who come to poſſeſs any of them, will find they are ingredients towards happineſs to be regarded only in the ſecond place. The loſs of imaginary poſſeſſions makes impreſſions of real woe. The imagination cannot invent ſo many ſeveral contrarieties, as there are naturally in the heart of every man. A warm imagination, and quick reliſh of pleaſure, joined to a good judgment, makes the gentleman. Strength of paſſions, and quickneſs of appetites, generally keep pace with the brightneſs of the imagination; fine parts enable a man to lay down fine precepts of morality, and the ſtrength of his paſſions tempt him to break through them. The ſtrongeſt imaginations are generally in the weakeſt heads. Men are tormented with the opinions they have of things, and not by the things themſelves. It is the ſharpneſs of conceit that gives an edge to pain and pleaſure. Every opinion has weight enough to make itſelf eſpouſed at the expence of life. Fruition and poſſeſſion principally appertain to the imagination. Suffering itſelf does leſs afflict the ſenſes, than the apprehenſion of ſuffering. It is certain, when a well corrected, lively imagination, and good-breeding, are added to a ſweet diſpoſition, they qualify it to be one of the greateſt bleſſings, as well as pleaſures of life. Dr. Cudworth, in his Intellectual Syſtem, ſays, that the ſoul may ſink ſo far into phantaſms, as not to recover the uſe of her free faculty; and that this enormous ſtrength of imagination does not only beget the belief of mad internal apprehenſions, but is able to aſſure us of the preſence of external objects, which are not: and what cuſtom and education do by degrees, diſtempered fancy may do in a ſhorter time. Imagination is a power of the ſoul, chuſing at pleaſure ſuch images as ſenſe and memory hath drawn upon the mind, and forming them into ſome new compound not yet exiſting in nature. The various opinions among the learned, about the ſame thing, create fear and diffidence among the ignorant. Diverſity of opinion deſtroys all harmony; different opinions, in ſubjects con-

concerning the government, are dangerous to the ſtate. Men believe unwillingly that, which they do not like. A man of a polite imagination is let into a great many pleaſures, that the vulgar are not capable of receiving. The ſight of what is great, uncommon, or beautiful, are pleaſures which the imagination receives immediately from ſight, and are called primary pleaſures. Any thing that is ſtrange, fills the mind with agreeable ſurpriſe, gratifies its curioſity, and entertains it with a new idea. Nothing tends ſo much to the production of theſe pleaſures as architecture; when the imagination is ſtocked with ideas, it can enlarge, compound, and vary them at will; and theſe are called its ſecondary pleaſures: theſe ariſe from a compariſon of the ideas the original gives us, with the ideas we receive from the picture, ſtatue, or deſcription that repreſents it.

CHAP. LXI.

IMMORALITY.

THERE is ſo much rapture and extacy in our fancied bliſs, and ſomething ſo diſmal and ſhocking in our fancied miſery, that the inactivity of the body has given occaſion for calling ſleep the image of death, but the briſkneſs of the fancy affords us a ſtrong intimation of ſomething within us that can never die.

Among the many arguments that eſtabliſh the immortality of the ſoul, (which is the baſis of morality, and the ſource of all the pleaſing hopes and ſecret joys that can ariſe in the heart of a reaſonable creature) the following are not the leaſt important: firſt, it is evident, from the nature of the Supreme Being, whoſe juſtice, goodneſs, wiſdom, and veracity, are all concerned in this great point: ſecondly, from the nature of the ſoul itſelf, its immateriality, its paſſions, and ſentiments, particularly from its love of exiſtence, its horror of annihilation, and its hopes of immortality; with that ſecret ſatisfaction which it finds in the practice of virtue, and that uneaſineſs which follows it upon the commiſſion of vice. There is one argument for the im-

mortality of the ſoul drawn from its perpetual progreſs towardsperfection, without ever arriving at it. How could any man think that the ſoul, which is capable of ſuch immenſe perfections, ſhall fall away into nothing almoſt as ſoon as it is created? Are ſuch abilities made for no purpoſe? A brute arrives at a point of perfection that he can never paſs; in a few years he has all the endowments he is capable of; man does not ſeem born ſo much to enjoy life, as to deliver it down to others. This world is only a nurſery for the next; and the ſeveral generations of rational creatures, which riſe up and diſappear in ſuch quick ſucceſſions, are only to receive their firſt rudiments of exiſtence here, and afterwards to be tranſplanted into a more friendly climate, where they may ſpread and flouriſh to all eternity. To look upon the ſoul as going on from ſtrength to ſtrength, from virtue to virtue, from knowledge to knowledge, and ſtill ſhining forth with a perpetual increaſe of glory, carries in it ſomething wonderfully agreeable to that ambition which is natural to the mind of man. It muſt be pleaſing to God himſelf to ſee his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of reſemblance. Plato tells us, that every abuſe of paſſion, which the ſoul contracts during her reſidence in the body, remains with her in a ſeparate ſtate; to confirm this, it is obſerved, that a lewd youth advances into a libidinous old man, and that the paſſion ſurvives in the mind, when dead in the body; if, ſay they, the ſoul is the moſt ſubject to theſe paſſions at a time, when it has the leaſt inſtigations from the body, we may well ſuppoſe it will retain them, when entirely diveſted of it.

Immortality believed by Solomon: The righteous hath wages in his death. Prov. xiv. 32.

Mr. Locke obſerves, our knowledge is accommodated to our uſe, and ſufficient to buſy our heads and employ our hands with variety, delight and ſatisfaction; we ſhall therefore be inexcuſable if we throw away the bleſſings our hands are filled with, becauſe they are not big enough to graſp every thing, &c. But Mr. Locke blames not the deſire itſelf, for then he muſt have blamed the Creator of that deſire, which is implanted in our natures,

natures, for what end, unleſs it reſpects another world, I own I know not. Locke's Eſſ.

The ancient Perſians believed that, the pouring water on fire, by which the two elements were ſet at variance with each other, was a great ſin to be expatiated by various corporal puniſhments in the other world after the reſurrection. Hyde.

Plato ſuppoſes the univerſal deſire of poſthumus fame to prove the immortal nature of the ſoul. Pl. de Leg.

Immortality to a bad man would be an evil. Ib.

Believed by the wiſe Heathens. Tac. in Vitel.

The blacks of ſouth Guiney are ſo full of their opinion of ſpirits, which they fancy ſo frequently diſturb and ſcare people among them, that when any one dies, eſpecially if a conſiderable perſon, they perplex one another with ſtories of his appearing ſeven nights near the dwelling. Barbot. Ch. vey.

Believed by the people of ſouth Guiney, who think they become patrons and defenders to their living friends. Ib.

The inhabitants of the Phillippine iſlands believe that, the ſouls of their anceſtors inhabit certain tall canes or trees, and if they ſhould cut them down they would throw them into a fever.

The Indians, in the Ladrones or Marian iſlands, keep by them the ſkulls of their dead anceſtors, which they call upon in time of need; a proof, ſays my author, that they acknowledge the ſoul's immortality. Gemelli, &c.

The negroes of north Guiney believe, the ſouls of the deceaſed tranſmigrate into ſerpents; and conclude that, whoever deſtroys them deſerves death himſelf. Barbot.

The people of Hiſpaniola know whence they came, and where the dead go; and they believe the dead appear to them on the road, when any of them go alone. The Indians ſay, the dead are ſhut up in the day, and walk abroad in the night. Father Romain's account of the antiqu. of the Weſt Indies.

The Braſilians, who ſcarce know any thing of religion, have traditions among them that, the ſouls do not

die

die with the body, but are either tranſplanted into devils or ſpirits, or elſe enjoy a great deal of pleaſure in dancing and ſinging in ſome pleaſant fields that lie beyond the mountains. Nienhoff's Voy.

Concerning the reſurrection, the Hottentots are of opinion that, thoſe who die near the Cape ſhall riſe again beyond the mountains. Ib.

CHAP. LXII.

INDOLENCE.

INDOLENCE is an intermediate ſtate between pleaſure and pain. An averſion to labour creates a conſtant wearineſs, and makes exiſtence itſelf a burthen. The indolent man makes that being which was rational, merely negative; his life conſiſts only in the mere increaſe and decay of a body, which, with relation to the reſt of the word, might as well have been uninformed, as the habitation of a reaſonable mind. Indolence, and too much delicacy, are great enemies to pleaſure. Without action, motion, and employment, the body languiſhes, and is oppreſſed; the ſpirits unimployed abroad, help to conſume the parts within, and nature, as it were, preys upon herſelf: in the ſame manner, the mind wanting its proper and natural exerciſe, is burthened and diſeaſed; its thoughts and paſſions being naturally withheld from their due object, turn againſt itſelf, and create the higheſt impatience and ill humour. It is a melancholy conſideration, that a little negligence can ſpoil us, but great induſtry is neceſſary to improve us. The moſt excellent natures are ſoon depreciated, but evil tempers are long before they are exalted into good habits. Lazineſs, as languid as it is, often triumphs over every other paſſion, as well as love or ambition. A readineſs to believe ill, without examination, is the effect of pride and lazineſs; we are willing to find others guilty, and unwilling to give ourſelves the trouble of examining into their crimes. We have more lazineſs in our minds than in our bodies. Moſt vices and follies proceed from a man's incapacity of entertaining

tertaining himſelf; and we are generally fools in company, becauſe we dare not be wiſe alone. It is natural for the imaginations of men, who lead their lives in too ſolitary a manner to prey upon themſelves, and form from their own conceptions, beings and things, which have no place in nature. It requires greater talents to fill up and become a retired life, than one of buſineſs. There are very few who know how to be idle and innocent. To be well employed is the ſafeſt guard to innocence.

CHAP. LXIII.

INGRATITUDE and GRATITUDE.

THERE are ſome ungrateful perſons, who are leſs to be blamed for their ingratitude, than their benefactors. 'Tis with gratitude as with truſt among tradeſmen, it keeps up commerce, and we do not pay becauſe 'tis juſt to diſcharge our debts, but to engage people the more eaſily to lend us another time. To be haſty to return an obligation is one ſort of ingratitude. There is more danger in doing ſome men too much good, than in uſing them ill. When we magnify the tenderneſs that our friends have for us, 'tis often not ſo much out of gratitude, as a deſire to give others an opinion of our merit. The gratitude of moſt men is only a deſire of receiving greater favours. We ſeldom find people ungrateful as long as we are in a condition to oblige them. 'Tis no great miisfortune to oblige ungrateful people, but it is an intolerable one to be obliged to a brutal man. We take more pleaſure to ſee the perſons we have done good to, than thoſe that have done good to us. Gratitude is the mother of virtue. It is the blackeſt ingratitude to accept the beſt of any one's endeavours to pleaſe you, and pay it with indifference. Trifling gifts receive a value, when they are the offerings of reſpect, eſteem, and gratitude. Men are grateful according as they are reſentful. He that is grateful would be generous if he had it in his power. The error of the giver oft-times excuſes the ingratitude

gratitude of the receiver, for a favour ill placed is rather a profuſion than a benefit. We are apt enough to acknowledge, that ſuch a man has been the making of us.

Oſway king of Northumberland was murdered by the conſpiracy of two earls, who being aſked what moved them to a crime ſo heinous, anſwered, that it was becauſe he was ſo gentle to his enemies, as to forgive them their injuries, as often as they beſought him.

Let every man who receives a benefit, repay it in an exact proportion, whoever does this ſhall be greatly rewarded in both worlds.

He will enjoy the converſation of his friends and acquaintance through life with the greateſt ſatisfaction, who eſtimates their good offices to him at a higher rate than they themſelves ſet on them, and in the ſame proportion under-values his own good offices to them.

Anaxilaus king of Rhegium whoſe juſtice was equal (ſays Juſtin) to the cruelty of the tyrants in thoſe days, reaped no ſmall advantage from his moderation, for at his deceaſe having left his little ſons under the tuition of Mycitus his ſervant, ſo great was the univerſal love which the people preſerved to his memory, that they choſe rather to obey a ſervant, than to deſert the ſons of their late king, and the great men of the city forgetting their dignity, permitted the exerciſe of royal power to be in ſervile hands.

Injuries are never obliterated, but benefits are conſumed in the very fruition; for freedom doth not delight even in the ſame degree as ſlavery hurts us; no man conſiders the free power of enjoying his own, as a favour—for to this he thinks he has a right, but if he be once deprived of this right, he is ſure never to forget the injury.

When Cæſar was upbraided for preferring mean fellows to great honours, he anſwered, if he had riſen to power by ſuch men, he would be grateful to them when in power.

Julius Cæſar had got the better of Bibulus by means of Cæpio, for which he ſoon afterwards rewarded

ed him by taking away his wife Julia who was Cæſar's daughter, and giving her to Pompey.

When Arbaus was become maſter of Babylon principally by the means of Beleſis, he was by his former benefactor deceived into granting him all the pleaſures of Sardanapalus, which he imagined had periſhed with their profeſſor; this trick being diſcovered, Beleſis was by the principal officers of the army condemned to die; but Arbaus not only reprieved him, but ſuffered him to enjoy all the treaſures he brought off, ſaying that his former merits were much greater than his later demerits had been; an action, ſays Diodorus, which was no ſooner publicly known, than it procured him univerſal glory, and love over all the Babylonian provinces.

The man who confers a favour, becomes a firmer friend than he who receives it; for the former thinks only of preſerving the benevolence he hath acquired in the mind of his friend, whereas the other ſees the obligation with a colder and dimmer eye, conſidering himſelf rather as paying a debt than conferring a favour in whatever he doth.

Machiavel ſays, injuries are to be committed all at once, that the laſt being the leſs, the diſtaſte may likewiſe be leſs; but benefits ſhould be diſtilled by drops; that the reliſh may be the greater.

Men receiving good offices where they expected ill, are indeared by the ſurprize, and become better affected to their benefactor, than perhaps they would have been, had he been made prince by their immediate favour.

CHAP. LXIV.

INTEGRITY.

ALL actions of importance ought to have a proſpect of public benefit, and the general tendency of our indifferent actions ought to be agreeable to reaſon, religion, and good-breeding. He, who poliſhes his underſtanding, and neglects his manners, or he that

chuſes

chuſes rather to be wiſe than honeſt, or witty than good natured, is inexcuſable; for when modeſty ceaſes to be the ornament of one ſex, and integrity that of the other, ſociety is on a wrong baſis. How beautiful is the life of a patron, who performs his duty to his inferiors; a worthy merchant, who employs a crowd of artificers; a great lord, who is generous and merciful to the ſeveral neceſſities of his tenants; a courtier, who uſes his credit and power for the welfare of his honeſt friends; theſe have, in their ſeveral ſtations, a quick reliſh of the exquiſite pleaſure of doing good. The life of a man who acts with a ſteady integrity, without valuing the interpretation of his actions, has but one uniform regular path to move in; for when the mind is ſatisfied with itſelf, the viciſſitudes and diſtinctions of life are the mere ſcenes of a drama. An honeſt man's converſation is pleaſant, for he ſpeaks without any intention to deceive, and hears without any deſign to betray. Moral good and evil, is only the conformity or diſagreement of our voluntary actions to ſome law, whereby good and evil is drawn on us from the will and power of the law-maker; which good and evil, pleaſure and pain, attending our obſervance or breach of the law-maker, is that we call reward and puniſhment. Plato ſays, that it is the higheſt degree of injuſtice not to be juſt, and yet to ſeem ſo; but the top of wiſdom to philoſophiſe, yet not to appear to do it; and in mirth to do the ſame with thoſe that are ſerious, and ſeem in earneſt. The firſt ſteps towards ill are very carefully to be avoided, for men inſenſibly go on when they are once entered, and do not keep up a lively abhorrence of the leaſt unworthineſs. The firſt ſteps in the breach of a man's integrity are much more important than men are aware of; the man who ſcruples not breaking his word in little things, would not ſuffer in his conſcience ſo great pain for failures of conſequence, as he who thinks every little offence againſt truth and juſtice a diſparagement.

Plato ſays, if a man was poſſeſſed of Gyges's ring, and by that means had the power of ſafety from ſtealing the goods of others, there are few men ſo compoſed of adamant as to abſtain.

A diſ-

A diſcourſe from an old gentleman to two young members, of promiſing parts, of the aſſembly at Jamaica; ſpoke October the 5th, 1745.

Gentlemen,

I deſire, for the honour of you both, and the intereſt of this iſland, I may be heard a few moments with patience and attention.

No man ſhould undertake to ſerve in the aſſembly who does not think himſelf under an indiſpenſible obligation to give his conſtant attendance; it is a public concern, and the truſt is ſacred. As for thoſe, who may at any time abſent themſelves, upon the hopes of obliging, or fear of diſobliging any perſon, they obſerve a diſhonourable neutrality; having neither the courage to oppoſe what they judge to be wrong, nor the honeſty to ſtand by what they think is right; they are ſoldiers who hide themſelves in the day of battle. You are young men; you are our expectation and our hope: I have been deceived in my cotemporaries; let us not upbraid our ſons; ſuffer not yourſelves to be regimented, maintain your birthright; preſerve your freedom as the pledge of your integrity; read, hear, debate, and then determine.

Enter the houſe as the temple of liberty; when you riſe up to ſpeak, affect not to ſhew your rhetoric, neither condeſcend to be witty; a jeſt is prophane in a ſenate.

Let your ſpeech be grave and pertinent, and your expreſſions manly, rather than delicate: above all things avoid bitterneſs of language, and terms of reproach; you meet not to revile, but to reaſon; you meet as friends and countrymen, fellow-citizens and fellow-labourers, for your own and the common-wealth. The beſt man may err in his judgment, and even a diſingenuous ſpeaker is moſt effectually refuted without paſſion. Be not aſhamed to be convinced by an adverſary. Adhere to truth. Remember your pariſhes do not ſend you to the houſe to give an opportunity to make your own fortunes, but to take care of theirs; beware therefore how you beſtow your voice, it is the voice of your country.

Laſtly,

Laſtly, remember you are called together by royal proclamation, to ſit for the diſpatch of divers weighty and important affairs. Let your deliberations be void of animoſities, clear of all intereſts but that of the community, and free from all paſſions but the love of your country. If there be not wiſdom in the multitude of counſellors, the confuſion will be great in proportion to their number.

CHAP. LXV.

INTEREST.

INTEREST ſpeaks all languages, and acts all parts, even that of the diſintereſted perſon: intereſt which blinds ſome people, enlightens others. A man of ſenſe ought to aſſign to his ſeveral intereſts their proper place, and to purſue them in their order; but being too greedy after things leſs important, we miſs the more conſiderable. Intereſt ſets at work all ſorts of vices and virtues. When two peoples intereſts ſeem to interfere, it is for both their advantages to aſſiſt one another. The mind of man abounds with evaſions to reconcile duty to his intereſt, when they oppoſe each other. All ſocial love, friendſhip, gratitude, or whatever elſe is of this generous kind, does by its nature take place of the ſelf intereſting paſſion. To yield, or conſent to any thing which is ill or immoral, is a breach of intereſt, and tends to the greateſt ills; but every thing which is an improvement of virtue, or an eſtabliſhment of right affection and integrity, is an advancement of intereſt, and tends to the greateſt and moſt ſolid happineſs and enjoyment. Thus God has made it to be the private intereſt of every creature to work toward the general good. The partial judgments we make of ourſelves and intereſts, ariſe from ſelf-love, the ſtrongeſt ſpring in the human œconomy. It was adviſed by Gratian, that he who would recommend himſelf at court, ſhould aſſociate with the fortunate, and avoid the unfortunate. It is natural to think that our friends have more

intereſt

intereſt than we have, and to expect more from them than we deſerve.

CHAP. LXVI.

JILT and COQUET.

A Jilt is that ſort of woman whoſe heart is bent on admiring herſelf, and giving falſe hopes to her lovers. A coquet is not contented with being amiable herſelf, but delights to be the torment of others. Coquetry is the natural humour of the ſex, tho' all do not practiſe it, becauſe ſome are awed by fear, and others reſtrained by reaſon. Women often fancy themſelves in love, when there is nothing in the caſe, but amuſement of an amour, and the commotions of mind that an intrigue give them, the natural inclination they have for the pleaſure of being beloved, and pain of refuſing, perſuade them what they feel is paſſion, when it is nothing but coquetry. Coquetry is deſtroyed by true love. As a rake among men is one who lives in a conſtant abuſe of his reaſon, ſo a coquet among women, is one who lives in a continual miſapplication of her beauty.

CHAP. LXVII.

JEALOUSY.

JEALOUSY is that pain, which a man feels from the apprehenſion that he is not equally beloved by the perſon whom he entirely loves, or that ſome other perſon has a greater ſhare of her affections than himſelf. Becauſe our inward paſſions and inclinations can never make themſelves viſible, it is impoſſible for a jealous man to be thoroughly cured of his ſuſpicions. His enquiries are moſt ſucceſsful when he diſcovers nothing. His pleaſure ariſes from his diſappointments, and his life is ſpent in purſuit of a ſecret, that deſtroys his happineſs, if he chance to find it. An ardent love is always

ways a ſtrong ingredient in this paſſion, for the ſame charms, which makes a woman lovely in the eyes of her lover, makes him imagine that ſhe appears equally ſo to all beholders. The jealous man wiſhes himſelf a deity to the perſon he loves; he would be the pleaſure of her ſenſes, the employment of her thoughts, and the ſole object of her admiration, and cannot be ſatisfied but with an equal return of love. Jealouſy is generally found in theſe three ſorts of men, firſt, in thoſe, who are conſcious of any weakneſs or infirmity, as old age, &c. ſecondly, the cunning or diſtruſtful man; thirdly, the lewd and vicious man, who, becauſe he has always converſed with the worſt part of the ſex, unjuſtly thinks them all alike. A jealous man is ſo deſirous of engroſſing all the love of the perſon he loves, that he is grieved at the want of any charm, which he thinks has power to raiſe it. Not to diſlike that in another, which he is guilty of, and to admire that only, in which he excels, is a good rule to be happy with a jealous huſband. Jealouſy has more ſelf-love in it, than love; it is fed by doubts, and either becomes madneſs, or ceaſes, as ſoon as doubt is turned into certainty. There is a certain ſort of love, whoſe exceſs prevents jealouſy. Jealouſy is always born with love, but never dies with it. Jealouſy is the greateſt of all evils, yet is the leaſt pitied by the perſons that occaſion it. Great favours from princes are often ſnatched away, whilſt little ones below envy are longer enjoyed.

CHAP. LXVIII.

JUSTICE and VIRTUE.

HE, who makes any thing his chiefeſt good, in which juſtice and virtue bear no part, and ſets up an intereſt againſt honeſty, can never do the offices of friendſhip, juſtice, and liberality. The love of juſtice in moſt men is nothing but a fear of ſuffering by injuſtice. The eſſential and intrinſick principle, which conſtitutes a moral action, is the end deſigned, and this only diſtinguiſhes a good action from a bad one.

Nothing

Nothing can be morally good or evil, in which the will has no ſhare. Virtues are loſt in intereſt, as rivers are loſt in the ſea. Vices are mixed to compound virtues, as poiſons are to compound medicines; prudence mixes and tempers them, and makes uſe of them ſucceſsfully againſt the maladies of life. The health of the ſoul is no more to be depended on, than that of the body, and tho' we appear ſecure from paſſions, we are not leſs in danger of being hurried away with them, than we are of falling ſick, when we are in health. Virtue would not go ſo far, did not vanity accompany her. The love of glory, the fear of ſhame, the deſire of making a fortune, and making life eaſy and agreeable, and a malicious humour of pulling down others, are the cauſes of moſt virtue. No man deſerves to be commended for his virtue, who has not ſpirit to be wicked. Some bad men would be leſs dangerous, if they had no virtue. When our virtue declines, our taſte declines too. We ſhould often be aſhamed of our brighteſt actions, if the world could ſee upon what motives they were performed. Vice is not ſo oppoſite to virtue as weakneſs: wiſdom is to the ſoul, what health is to the body. There are ſome, who have no pretence to virtue themſelves but from a ſeverity to the vicious. The virtue of a wife, like the merit of a poet, is ſeldom juſtly valued till ſhe is dead. It is indeed no ſmall pitch of virtue, under the temptation of impunity, not to tranſgreſs the rules of juſtice and honour. He that has not a regard to ſtrict juſtice in the commerce of life, can be capable of no good action in any other kind. To be only innocent, is not to be virtuous. The hope of honour, and fear of puniſhment, are the firſt elements of virtue. The ignorance of vice is more profitable than the knowledge of virtue. There is nothing very terrible, or to be greatly apprehended in the moſt profound ignorance of all things; ſuch ignorance is indeed far from being the greateſt evil: great experience and great learning, under the influence of a bad conducter are much more detrimental and noxious. Plato ſays, whoever honours juſtice really in his heart, and not outwardly only in his profeſſion, and detects injuſtice

injuſtice with equal warmth, is eaſily diſtinguiſhed by thoſe, whom he hath it in his power to injure.

CHAP. LXIX.

LAUGHTER.

EVERY man ought to abſtain from immoderate laughter, and from immoderate tears; and, concealing as well as he can the overflowings either of joy or grief, to compoſe himſelf with decency, whether his dæmon hath been favourable, or unfavourable. He ſhould ſupport himſelf, in all caſes, with the hopes that God willl one day beſtow thoſe bleſſings on him, which he hath alloted to good men; and if any evil falls on him, that God will leſſen it, or change it into good: if, on the contrary, any good hath befallen him, he is to hope for a continuance of its enjoyments. Pl. de Leg.

Profuſe laughter is highly indecent in men of any character; he blames Homer for introducing the gods in a violent fit of laughter at the aukwardneſs of Vulcan. Pl. de Rep.

Laughter may ariſe from admiration; ſuch is the ſmile of Menelaus at the wiſdom of Telemachus.

One Gregory objected to Julian his immoderate laughter. Speed's Chron.

Philip, the ſon of Julius Phillippus the emperor, was a man of ſo obſervable a compoſedneſs, that he was never known to laugh in all his life. Ib.

Hobbs, in his diſcourſe of human nature, ſays, that laughter is a ſudden glory, ariſing from a ſudden conception of ſome eminence in ourſelves, by a compariſon with the infirmities of another; or in other words, this elation, or pride of heart, ariſes from his comparing himſelf with an object below him, whether he be a natural or artificial fool. When a man laughs exceſſively, inſtead of ſaying he is merry, you ſhould ſay he is proud. Man is the merrieſt ſpecies in the world; all above and below him are ſerious. Laughter unbraces the mind, ſlackens and unlooſes the faculties of the ſoul,

ſoul, and, like the breaking out of the ſun, diſpels the clouds from the mind.

CHAP. LXX.

LOWNGING.

A Lownger is one ſeized with a general inability, indolence and wearineſs, and a certain impatience of the place he is in; with a heavineſs of removing to another: he ſeems rather to ſuffer time to paſs, than to ſpend it, and rather breaths than live. His maxims are theſe; firſt, as time deſtroys all things, to murder it without mercy; ſecondly, buſineſs and books were made for knaves and blockheads; thirdly, the devil is at home. Nothing is ſo great an inlet to miſery and vice, as not to know how to ſpend our vacant hours; an idle life makes a man a prey to the woes of imagination, which never fail to grow up in unactive and unexerciſed minds. Thoſe, who have no pleaſure above ſenſual, can hardly be idle and innocent. Their diverſions are all at the expence of ſome virtue, and when they ſtep out of buſineſs they fall into vice; but he who has the muſes for his companions, can never be idle enough to be uneaſy. A man ſhould enlarge the ſphere of his innocent pleaſures, that he may retire into them with ſafety, and find ſuch ſatisfaction as a wiſe man need not bluſh at.

CHAP. LXXI.

LAWS.

LAWS ſhould be frequently inſpected by the magiſtrate, and by him altered from time to time, according to convenience. Pl. de Leg.

If a child be convicted of ſtriking a parent, let him be baniſhed; if he return, be put to death. Ib.

Laws are more or leſs perfect, in proportion as their precepts are more or leſs clear; and their ſanctions of rewards

rewards and puniſhments are more or leſs adequate. Stanhope ap. Boyle's Lect.

The neceſſity, which human law-givers find themſelves under, of every day repealing and amending, ariſes, partly, from the weakneſs and ignorance of the wiſeſt of men; who, not underſtanding exactly the tempers of all their ſubjects, cannot know certainly what effects their laws will have till after they have ſeen them for ſome time experienced; and, partly, from the unexpected difficulty that is ſometimes met with in the execution of a law, which may make it neceſſary, afterwards, to enforce it with a great penalty, or to take ſome farther care than was at firſt thought neceſſary, to ſee it executed. Blackall.

As the world grows older in years, it likewiſe improves in wickedneſs, which cannot be reſtrained and ſuppreſſed by an old law, before ſeveral inſtances of thoſe wickedneſſes that are now practiſed were ever known or thought of. Blackall 1 ſerm. ap. Boyle's Lect.

The difficulty, ſays Plato, doth not ſo much lie in the inventing good laws, or in ſeeing the utility which ſuch laws, well eſtabliſhed, would bring to the community, as in procuring their eſtabliſhment; for to attend to no other conſideration than the public good, and to impoſe laws, which however they may tend to the final preſervation of the people, are yet expreſsly repugnant to the ſtrongeſt paſſions, ſeems to be the work only of ſome god; or if it ſhould be attempted by a man, he muſt be one, who makes a very bold uſe of the liberty of ſpeech. To obtain any chance of ſucceſs in this daring attempt, Plato adviſes ſuch a legiſlator, firſt, to place his principal care in watching over the inſtitution of youth, and in aſſiduouſly preventing the early corruption of their morals, by habits of idleneſs, luxury, and effeminacy; for how can it be conceived, that minds ſo corrupted will abſtain from thoſe inordinate deſires which lead directly to deſtruction, or will ever ſuffer that reaſon, which commands us to abſtain from them, to obtain the force of a law.

A ſecond method, which he hints of preſerving the manners of the people, is by keeping as much as poſ-

ſible

ſible from them the means of corruption. Thus a law, ſays he, againſt the acquiſition of too great a redundancy of wealth, will prove of no ſmall advantage to the cultivation of temperance.

Thirdly, he adviſes that our laws be ſtrictly conformable to the true principles of nature, by which conformity the Cretan and Lacedemonian law-givers were enabled in many inſtances to oppoſe the corrupt and unnatural inclinations of the people.

Fourthly, that every inſtitution be to promote virtue; by which perſuaſion, thoſe ingenite moral principles, which lie concealed in almoſt every mind, however obſcured by contrary habits, will be rouſed in favour of ſuch a law. Pla. de Leg.

The cuſtoms and inſtitutions of a people, which he calls their unwritten laws, coinciding with the poſitive laws of a ſtate, give a great ſtrength and ſanction to the laſt. Ib.

Do you think, ſays the Athenian in Plato, there ever was ſuch a blockhead of a legiſlator, as not to know that however good the laws were, which he eſtabliſhed, proceſs of time would diſcover many omiſſions to be ſupplied by his ſucceſſor. Ib.—Theſe changes however are never to be made without great neceſſity, ſolemnity, and the univerſal conſent of the people. Ib.

New laws are never received without difficulty. Thoſe alone ſit eaſy on us, which we have taſted in our youth, in which we have been brought up, and to which we are habituated. Ib.

It is an advice given by many to a legiſlator, to inſtitute ſuch laws as the people may willingly receive, in like manner as if we were to adviſe a phyſician to preſcribe ſuch potions as would be moſt agreeable to the palate of his patients. Pl. de Leg.

It is a good anſwer, ſays Plato, to a ſtranger who expreſſes any aſtoniſhment at the laws or cuſtoms of your country; be not ſurpriſed my worthy gueſt, ſuch is the law with us; poſſibly in your country it may be otherwiſe.

Sumptuary laws are abſolutely neceſſary in every ſtate. Ib.

Men ought to be rewarded for their obedience, and puniſhed for their diſobedience to the laws.

Plato deſcribing the tranſition from a democracy to an oligarchy, ſays, the rich adapt the laws to the protection of their luxury, while both they themſelves and their wives are above the reach of thoſe laws. And while they emulate each other in theſe practices, the multitude ſoon follow their example. Hence all being bent ſolely on acquiring wealth, virtue ſinks in its value in the ſame proportion. Indeed thoſe two are placed as it were in two oppoſite ſcales, of which as the one riſes, the other falls; for in whatever ſtate wealth and its poſſeſſors are held in high honour, virtue and her votaries are held in equal diſeſteem. Hence the former is purſued with the utmoſt induſtry, whilſt the latter is neglected and abandoned. Pl. de Rep.

There are ſome political diſtempers, ſays Plato, which are rather to be cured by a courſe of diet, than of medicine. Ib. This political diet I take to be manners.

We do not give laws, ſays Plato, which are impoſſible to be executed, and which rather may be likened to a wiſh than to a law. Ib.

The origin of laws was from the nature of man to do injuſtice. Pl. Rep.

Titus made a decree that no man ſhould be tried for the ſame fact by ſeveral laws. Suet. Tit.

Caligula publiſhed a table of his laws of taxes, but in ſuch ſmall characters, and fixed them up in ſuch a place, that no one could read them. Suet. Cal.

Cæſar forbad the uſe of ſedans. Suet. Cæſ.

Tac. ſays, ſtubborn cuſtoms are difficult to be eradicated by laws, and therefore dangerous to attack them—but to be eaſily removed by the example of the prince.

The Ægyptians thought that the pleadings of advocates involved all cauſes in obſcurity, &c. Diod. Sic. Thucyd.

Thoſe cities are the ſafeſt, whoſe laws and cuſtoms (though of the worſt kind) remain ſtable and fixed. Thucyd.

Amaſis eſtabliſhed a law in Ægypt that every Ægyptian ſhould annually declare before the governor of the province by what means he maintained himſelf. The

neglect

neglect of this was puniſhed with death. This law Solon introduced into Athens, where it is inviolably preſerved as a moſt equitable conſtitution. Herod.

Julia told her ſon in law Caracalla, when he ſcrupled the lawfulneſs of marrying his father's widow, that all things were lawful to thoſe who made laws, and were themſelves ſubject to none. Speed's Chron.

Charondas, lawgiver to Thurium, made a law that no one ſhould on pain of death come armed into court, which accidentaly doing, leſt the law ſhould be infringed, he run himſelf through with his ſword. Diocles of Syracuſe did afterwards the ſame thing on the ſame occaſion. Diod. Sic.

Among the Ægyptians the plaintiff exhibited his complaint in writing, ſetting forth wherein he was injured—to which the defendant, having had a copy thereof, anſwered in the like manner in writing; then the plaintiff replied, and the defendant rejoined. After which the judges having conſidered of their verdict, the preſident turned the effigies of truth towards the perſon, who was thought to have the better cauſe. They thought the harangues of lawyers ſerved rather to cloud and darken the truth than to clear it up. Ib.

Plato ſays, let the legiſlator perform his office with how great ſkill ſoever, yet if the execution of the very beſt of laws is not committed to worthy magiſtrates, the laws do not only become uſeleſs, and the legiſlator ridiculous, but are in truth the cauſe of very great miſchiefs to the ſociety.

Thoſe, whom I before called magiſtrates, I now call miniſters of the laws; not for the ſake of coining words; but in this I take to conſiſt chiefly the ſafety of the community, as its deſtruction will be the conſequence of the reverſe: for whenever the law ceaſes to govern, and is deprived of its authority, I ſee the deſtruction of that ſtate near at hand: on the contrary where the law preſides and the magiſtrate obeys, there is ſafety and every happineſs which the Gods have indulged to any people. Ib.

For magiſtrates not to be circumſcribed by law, but to govern by their own will, is dangerous. Ariſt. Pol.

The change of laws or magiſtrates is ſo pernicious that it is better to bear ſome faults both in the one and in the other, than to accuſtom the people to ſuch change. Ib.

What, ſays Ariſtotle, ſhould induce men to undertake the magiſtracy, if they are not diſtinguiſhed by privileges and immunities from the vulgar? Ib.

CHAP. LXXII.

LIBERTY.

IF the democracy conſiſted only of the better ſort, it would not be ſo intolerable; but now pride and violence have taken poſſeſſion of all alike (occaſioned by our muſical inſtitution) hence follows licentious artifice, by them called liberty. The opinion of their ſufficiencies begets fearleſsneſs. Hence comes impudence; for that confidence, which fears not the opinion of their ſuperiors, is the laſt degree of that vice, and the effect of an intolerable licentiouſneſs; which ſoon produces diſobedience to the magiſtrate, to parents, and to the laws themſelves; till they arrive at a contempt of oaths and faith, and of the Gods, and rival the Titans themſelves in their rebellion againſt heaven. Pl. de Leg.

Plato, having deſcribed the wretched ſtate of a tyrant, concludes thus—The people flying from the ſmoke of ſubjection, which well agrees with a ſtate of freedom, fall into the fire of ſlavery, and fly from an exceſſive and intemperate uſe of liberty into the moſt ſevere and bitter ſlavery. Pl. de Leg.

Liberty is at the higheſt pitch in that ſtate where the ſlave and his maſter are equally free; he hints the ſame of men and women. In ſuch a ſtate the minds of men are ſo tender that they diſdain the leaſt degree of ſubjection. The laws written and unwritten are alike trampled on, for the people will bear no maſter; and this, ſays he, is that fair and flouriſhing ſtate from whence all tyranny naturally ariſes; for as democracy is the diſeaſe, which deſtroys an oligarchy, ſo is tyranny, which is in a ſuperlative degree nouriſhed by licentiouſneſs,

neſs, yet more certain to deſtroy the democracy; for all extremes run into their reverſe, the truth of which is apparent from the ſeaſons of the year, from vegetables, and from the bodies of animals. The ſame truth is more apparent in governments. In fact, the exceſs of liberty, whether in an individual, or in a community, hath a direct tendency to a tyranny, which never ſprings out of any other form of government, but that of a democracy, and the more exorbitant the liberty was, the more abject will be the ſlavery. Ib.

In every free city licentiouſneſs will be apt to prevail, and every man will claim the liberty of doing what he pleaſes. In ſuch a city as every man purſues what he likes, men of every various kind will be produced, and it will conſequently abound with manners as various as the colours, which are to be ſeen on certain garments.

In ſuch a free city it is common to ſee men under a ſentence of death or baniſhment, nevertheleſs ſtaying in the city, and converſant in public; nay, how often do perſons under ſuch ſentences, ſtrut through the ſtreets like heroes, whilſt no man will ſee them, or trouble themſelves in the matter. Now ſuch remiſſneſs is ſo far from having any thing generous in it, that it proceeds from a contempt of virtue and all thoſe qualities, which compoſe a truly great man. Such magiſtrates on the contrary apply themſelves only to the acquiring popularity, and care not by what means they riſe to greatneſs and power. Ib.

Liberty is inconſiſtent with riches. Tac. de M. G.

Rapin ſpeaking of the method of raiſing taxes, without the conſent of the ſtates, uſed by king John, reproves the hiſtorian for exclaiming ſo bitterly againſt him on that account, as if, ſays he, in thoſe days, England enjoyed the ſame liberty as at preſent. Rap.

Herodotus having remarked the flouriſhing ſtate of the Athenians after the extirpation of the tyrants, proceeds thus: they are not the only example of this kind, for all places abound in inſtances of the proſperity, that attends an unequal diſtribution of power. Under their tyranny indeed the Athenians were not inferior in war to any of their neighbours; but they had no ſooner freed themſelves from that ſervitude than they far ſur-

paſſed all the reſt, and became the principal nation of Greece. This manifeſtly ſhews that as long as they were oppreſſed, they acted remiſsly, and would not exert their courage to the utmoſt, becauſe they knew their victories could only redound to the advantage of their maſters, whereas after they had recovered their liberty, every man contended who ſhould do beſt, becauſe they fought for themſelves. Herodot.

The reaſon why the Perſian affairs have declined, is their entire deſtruction of the liberty of the people, and their carrying deſpotic power to ſo enormous a height. By this means they have totally extirpated all love for the public; and this being once removed, the councils of their governors no longer attend to the good of the people but to the eſtabliſhment of their own power. Pl. de Leg.

To a man, who pervades the inſide and truth of things, and is not, like a child, ſtruck with outſide pomp, a tyrant muſt appear the moſt miſerable of all human beings. Pl. de Rep.

Tyranny, ſays Thraſimachus, is not to ſteal, or rob, by piecemeal, things ſacred or prophane, the property of private men, or what belongs to the public; but to take all at once. If a man be diſcovered in a particular theft, or robbery, he is puniſhed, and becomes infamous. Sacrilege, robbery, burglary, fraud or theft, are ſeverally ſtigmatized with the name of injuſtice; but where men rob their fellow-citizens not only of their property, but their liberty, inſtead of incurring any of thoſe opprobrious names, they are called fortunate and happy, not only by their own citizens, but by all, who know the extent of their guilt. Thoſe, therefore, who cenſure injuſtice, do it more from their fear of puniſhment, than from any ſenſe of its being criminal. Ib.

The moſt attrocious acts of injuſtice are committed not out of neceſſity, but with a deſire of redundancy; for no men are driven by cold and hunger, to be tyrants: and therefore greater honours are decreed to thoſe who kill a tyrant, than to thoſe who kill a thief. Ariſt. Pol.

CHAP.

CHAP. LXXIII.

LIFE.

LIFE is compared, by St. James, to a vapour, that appeareth for a little time, and then vaniſheth away.

Human affairs are not worth a very ſerious regard; and a little lower man was made as a play-thing for the gods, &c. Pl. de Leg.

Thucydides, after the deſcription of the plague of Athens, ſays, that no man was ready to undergo any labour in the way of honeſty, leſt he ſhould die before he attained the reward propoſed. Thucyd.

Pliny, admiring the old age of Spurinna, then in his 78th year, ſays, he is determined to live in the ſame manner, when he arrives at the ſame age.

Is there any thing in nature ſo ſhort and limited as human life, even in its moſt extended period? Does it not ſeem to you, my friend, but yeſterday that Nero was upon the throne? and yet not one of all thoſe who were conſuls in his reign now remains! But why ſhould I wonder at an event ſo common? Lucius Piſo uſed to ſay, he did not ſee one perſon in the ſenate, who ſat in that houſe when he was conſul. Ib. Ep.

When Xerxes wept at the ſight of his fleet and army, which he reviewed on the ſhore of the Helleſpont, and the adjacent coaſt, Artabanus expreſſing his wonder, the king ſpoke thus to him; when I conſidered the ſhortneſs of human life, I could not reſtrain the effects of my compaſſion, for of all theſe numbers of men, not one ſhall ſurvive a hundred years. But replied Artabanus, are we not expoſed, during our lives, to other things much more to be lamented? Is any man ſo happy, either among thoſe, or other men, who even in this ſhort courſe of life, would not often rather chuſe to die than to live: The frequent calamities and diſeaſes incident to all, ſo diſturb the beſt of our days, that life, though really ſhort, ſeems of a tedious length; and death remains the only deſirable refuge of unhappy mortals: but the gods, from a motive of envy, have

infuſed a certain ſweetneſs into life, in order to delude mankind. Herod. Pol.

When Darius had appointed Xerxes his ſucceſſor, and was fully determined to purſue both his intended enterprizes againſt Greece and Ægypt, he died, and had not the ſatisfaction of executing his deſigns againſt either. Her. Polym.

Among the Thracians, when a child is born, his relations ſit round him lamenting the ſtate into which he is entered, and the many evils he is to ſuffer in the courſe of his life; on which occaſion they enumerate all the miſchiefs incident to mankind.—They interr the dead with equal rejoicings, and declamations on the miſeries he hath exchanged for a ſtate of felicity. Ib.

One of the kings of Ægypt being acquainted by the oracle that he ſhould die in ſix years, ordered a great number of lamps to be made and lighted every night, that he might revel the whole time in pleaſure; by which artifice he intended to convict the oracle of falſhood, and to live twelve years, inſtead of ſix. He likewiſe complained that his father and uncle, who had ſhut up the temples, deſpiſed the gods, and deſtroyed a vaſt number of men, lived long; and that he, notwithſtanding his piety, muſt die ſoon. Herod. Enter.

Burnet, in his Theory of the Earth, ſpeaks thus of life; what is life but a circulation of little mean actions? we lie down and riſe again, dreſs and undreſs, feed and wax hungry, work or play, and are weary; and then we lie down again, and the circle returns. We ſpend the day in trifles, and when night comes on we throw ourſelves in the bed of folly, among dreams, broken thoughts, and wild imaginations. Are not the capacities of man higher than theſe? and ought not his ambition and expectations to be greater? Let us be adventurers for another world? It is at leaſt a fair and noble chance; and there is nothing in this worth our thoughts, or our paſſions. If we ſhould be diſappointed, we are ſtill no worſe than the reſt of our fellow-mortals; and if we ſucceed in our expectations, we are eternally happy. Oh! how glorious is the old age of that great man, who has ſpent his time in ſuch contemplations as has made his being what only it ſhould be, an education

for

for heaven. The conſciouſneſs of fame, the contemplation of another life, the reſpect and commerce of honeſt men, are pleaſures for which our capacities are enlarged by years. To be ſaluted with reſpect, attended with chearfulneſs, and conſulted with deference, are the pleaſures which never fail to accompany a virtuous old age. Youth is the fever of life, and its pleaſures are like the dreams and ramblings of a man in that diſtemper. How ſweet, and how pleaſant is the memory of a well-ſpent youth! The latter half of our lives is ſpent in getting rid of thoſe prejudices, which we have contracted in the former part of it. As man is the only creature born crying, ſo he lives complaining, and dies diſappointed. Human life, at the beſt, is like a froward child, that muſt be played with and humoured a little to keep it quiet, till it falls aſleep, and then the care is over. We arrive altogether raw at the ſeveral ſtages of life, and often find at our arrival at them, that time itſelf has not been able to teach us experience. Epictetus ſays of life, that we are all acting a play, and it is no diſtinction in itſelf to be high or low, but to become the parts we are to perform. Plato ſays, that a man is placed in his ſtation of life, as a ſoldier on his poſt, from whence he muſt not move, unleſs called off by his commander. There are ſome occaſions in life, wherein regard to a man's ſelf is the moſt pitiful and contemptible of all paſſions, viz. when one's country calls one, &c. The general purpoſes of men, in the conduct of their lives, conſiſt in gaining either the love or eſteem of thoſe with whom they converſe. The firſt years of a man's life ſhould be properly and carefully employed, ſince they lay the foundation of the merit and happineſs of the reſt. There are but two ſeaſons of life, in which truth diſtinguiſhes itſelf for our advantage; in youth for our inſtruction, and in our advanced years to comfort us. In the age that paſſions reign, truth generally quits us for the time. That way of life, wherein all men are rivals, demands great circumſpection to avoid controverſies ariſing from different intereſts. There are three ſorts of lives, the active, the contemplative, and the fruitive. Our lives are ſpent in erring and correcting, loſing and recovering, hoping and fearing, rejoi-

cing and grieving. Life is a fatal debt, which our fathers have contracted, and we are bound to pay. Life is an unequal, irregular, and multiform motion. A life, without the rules of morality, is but a ſeries of tranſitory pleaſures; but a virtuous life, is a ſeries of reaſonable and uniform enjoyments. Shortneſs of life is the common complaint of fools and philoſophers, but it is with our lives, as with our eſtates, a good huſband makes a little go a great way. There is nothing, that the generality of people are ſo laviſh of as their time; and there is nothing that a man can be honeſtly covetous of but that; Plutarch compares human life to a game of cheſs; a man, ſays he, may deſire to have the higheſt caſt; but he ought to make the beſt of the worſt. There is no ſuch thing in life as a perſon intirely good or bad; virtue and vice are blended and mixed together in a greater or leſs proportion in every one; and if you would ſearch for ſome particular good quality, or moſt eminent degree of perfection, you will often find it in a mind where it is darkened and eclipſed by a hundred other irregular paſſions; for men are apt to be very inconſiſtent with themſelves.

CHAP. LXXIV.

LOVE.

FRIENDSHIP, tenderneſs, and conſtancy in a lover, dreſſed in a ſimplicity of expreſſion, recommend themſelves by a more native elegance than paſſionate raptures, extravagant encomiums, and ſlaviſh adoration.

Vain women uſe their lovers, as jugglers do cards, only to play tricks with them.

It is impoſſible to love and be wiſe. If love be not rewarded with love, it meets with an inward contempt; for a lover does not appear more ridiculous to any one than to his miſtreſs, if his love be not received. There are two kinds of love, viz. love of approbation or eſteem: and the love of benevolence and good-will; the firſt is due to our friends, the latter to all mankind. Cupid, the better to torment mortals, ſeldom makes them

them in love with thoſe by whom they are beloved. True love, in the tender and generous breaſt, by the aſſiſtance of friendſhip, terminates in virtue and conſtancy. Love is a deſire of contracting friendſhip by the beauty of the object. Love is nothing elſe but the thirſt of enjoying the ſubject deſired. Love is the appetite of generation by the mediation of beauty. It is eaſier for a man, that is not in love, to perſuade a woman that he has a paſſion for her, than for him who really has a violent paſſion for her; for the griefs, tears, reſentments and impatiences, that rage in a true lover's breaſt, expoſe him to his miſtreſs, and make him ridiculous, where he would appear to be amiable. The eyes of a beauty are compared to thoſe of a baſiliſk. Cowley ſays, that beautiful women are like a porcupine, and dart their arrows from every part. True love is immortal; love levels the prince with the chambermaid. Love refines the behaviour of men, but makes women ridiculous. There are more calamities in the world ariſing from love, than hatred. Love is the daughter of idleneſs, but the mother of diſquietude. Love is accompanied with good will in the young, intereſt in the middle aged, and a paſſion too groſs to name in the old. Sir Francis Bacon, ſays, that the grave men are moſt conſtant, gay men are moſt amorous, but ſerious men moſt loving. The endeavours to revive a decaying paſſion generally extinguiſh the remainder of it. A woman, who from being a ſlattern becomes over neat, or from being over neat becomes a ſlattern, is moſt certainly in love. A diſappointment in love is more hard to get over than any other, the paſſion itſelf ſo ſoftens and ſubdues the heart, that it diſables it from ſtruggling or bearing up againſt the woes that befall it. The mind meets with other misfortunes in her full ſtrength; ſhe ſtands collected within herſelf, and ſuſtains the ſhock with all the force that is natural to her; but a heart in love has its foundations ſapped, and immediately ſinks under the weight of accidents that are diſagreeable to its favourite paſſion. Love in the ſoul is a luſt of power, in the ſpirits, and in the body, ſympathy, or a deſire of enjoyment. There is no diſguiſe, which can long conceal love where it is, or feign it, where it is not. There are few but are aſhamed, that they

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ever loved one another, when they love one another no longer. There is no more than one ſort of love, but there are a thouſand different copies of it. Love, like fire, cannot ſubſiſt without a continual motion. It is with true love as with apparitions, a thing every body talks of, but few have ſeen. The pleaſure of love is loving, and a man is more happy in the paſſion he feels, than in that he gives. There is no paſſion, in which ſelf-love reigns ſo powerfully as in love; and we are always readier to ſacrifice the eaſe of thoſe we love, than to part with our own. It is almoſt always the fault of the man that is in love, not to be ſenſible when he ceaſes to be loved. Love, as agreeable as it is, pleaſes more by the ways it takes to ſhew itſelf, than by any thing in itſelf. As love increaſes, prudence decreaſes. There is a kind of ſympathy in ſouls, which make them fit for each other: a generous conſtant paſſion in an agreeable lover, where there is not too great a diſparity in other circumſtances, is the greateſt happineſs that can befal the object beloved. The emblem of love is a blind boy ſhooting arrows without direction or deſign, to ſhew that the object beloved is inſenſible of the wound ſhe makes. It is the nature of love to create an imitation of the object beloved in the lover. The craft of love in man is an act of invention, but women have it by inſtinct. Love is a compound of oppoſite beings, a ſoft torment and bitter ſweet, a pleaſing pain, and an agreeable diſtreſs. Strike love out of the ſoul, and then life will become inſipid; there is no paſſion, which produces ſuch contrary effects as this, and the great ſkill is to heighten the ſatisfactions, and deaden the torments of it. On the topic of love, men are more obliged to nature for their eloquence, than the ſchool. In caſes of love it is not he that acts beſt that is moſt lovely, but he that is moſt lovely acts beſt. The proudeſt or vaineſt man cannot think more abſurdly well of himſelf, than the lover does of his miſtreſs.

Plato ſays vicious love is that of the body, not of the mind.

Poetry is the inſeparable property of every man in love, and as men of wit write verſes on thoſe occaſions, the reſt of the world repeat the verſes of others. Men

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in love generally attempt the removing of their paſſion by methods, which ſerve only to imprint it deeper. Love is the leading affection of all paſſions, the great inſtrument and engine of nature, the bond and cement of ſociety, the ſpring and ſpirit of the univerſe. Love is ſuch an affection, as cannot ſo properly be ſaid to be in the ſoul, as the ſoul to be in that. It is the whole man wrapt up into one deſire, all the powers, vigour and faculties of the ſoul abridged into one inclination, and it is of that active and reſtleſs nature, that it muſt of neceſſity exert itſelf; and like the fire to which it has been ſo often compared, it is not a free agent to chuſe whether it will heat or not, but it ſtreams forth by natural reſults, and unavoidable emanations, ſo that it will faſten on an inferior unſuitable object rather than none at all. The ſoul may ſooner leave off to ſubſiſt, than to love, and like the vine it withers and dies if it has nothing to embrace. The reaſon why lovers and their miſtreſſes are never tired with converſing together is, becauſe their diſcourſe is always of themſelves. It is more difficult for a man to be faithful to his miſtreſs when he receives favours from her, than when he is ſcurvily uſed by her. A man of ſenſe may love like a madman, but never like a fool. There are ſome women that deſire lovers, not ſo much for the regard they have for them, as the deſire of being thought worthy to be loved. If a man fancies he loves his miſtreſs for her own ſake, he is mightily miſtaken. We are ſometimes leſs unhappy in being deceived in the perſon we love, than in being undeceived. Lovers ſee not the failings of their miſtreſſes, till the enchantment is at an end. Old people and coquets ſhould never talk of love as a thing that concerned them.

Love is that affection which unites two lovers together, as likewiſe huſband and wife, parent and children: friendſhip is that affection which ariſes from our own choice, and takes not its original from the attraction of either ſex, nor is dependent on blood: no pleaſures are comparable to thoſe that affect the heart; and there are none that affect it ſo delightfully as loving, and being beloved. None can partake the moſt valuable pleaſures of love, but in proportion as they love, with purity

rity and delicacy, an object worthy of their affection. It is never by exceſs we can treſpaſs in friendſhip, but by a miſtaken affection: the firſt rule in friendſhip is, not to love without examination: a ſecond, no leſs important, is, never to chuſe our friends but among men. To love raſhly, is to expoſe ourſelves to a ſudden rupture. It is rare to ſee a perſon diſtruſtful, that has an honeſt heart; and ſtill more rare, for thoſe that are not diſtruſtful, not to be deceived. Friendſhip is a ſpiritual marriage, which eſtabliſhes betwixt two ſouls a general commerce and unlimited correſpondence. Kind offices, are to friends, the ſame as mutual careſſes to lovers; they are not the original motives of love; but reaſons by which it encreaſes, like the wind, which does not engender flame, but renders it more vehement. Good manners is a conduct, regulated by the knowledge and love of virtue; I ſay the knowledge and love, for through want of knowing virtue we imbibe the manners of the people; and for want of loving it, it is our misfortune to acquire the manners of the great, that is none at all. Example is a dangerous rule, if plainly followed; for it is with example as with counſels, in order to improve by them, we ought to have knowledge enough to fix their right value. Virtue is a conſtant fidelity, in diſcharging the duties dictated by reaſon; and reaſon is a portion of the divine wiſdom with which the Creator has ordained our ſouls, in order to inſtruct us in our duties: and theſe duties are preſcribed by the immutable will of God, to which we are, by right reaſon, adviſed to conform; and in this conformity virtue conſiſts. The characters of virtue are imprinted on the bottom of our ſouls. Our ignorance of virtue and depravity of manners, are owing to the violence of our paſſions; the human heart is an ocean, ſubject to a conſtant flux and reflux of paſſions; there is no ſuch thing as diſintereſted love;—whoſoever firſt propoſed it poſſible for us to love a perſon, merely for that perſon's ſake, underſtood very little of the nature of affection: love riſes only from the relation ſubſiſting between two objects, one of which contributes to the other's happineſs. Thoſe perfections of good, from whence nothing reſults to our advantage, may raiſe indeed our admi-

admiration, and fill us with reſpect, but can no way inſpire us with love. No man is very good, or very bad, all at once: a great villany is ſeldom or never the firſt he has commited. Fortitude is that nobleneſs of ſentiments which elevates the ſoul above vulgar fears, and make it defy, when occaſion requires, danger, pain, and adverſity. To bear an evil, one cannot avoid, is patience; to expoſe oneſelf voluntary to danger, for the ſake of the good that may come of it, is courage. Adverſity frightens not away our friends, but diſperſes the pretended ones. Courage, I call the vigour neceſſary for the ſoul to perform virtuous actions; which by reaſon of the obſtacles that are to be ſurmounted, would be impracticable to puſillanimous ſpirits: now theſe obſtacles ariſe either from our own hearts, or from external objects: hence two ſorts of courage; one, which fortifying us inwardly, enables us to overcome ourſelves, and we ſhall call it greatneſs of ſoul; the other, which acting outwardly, overturns the oppoſition to our deſigns, and we ſhall diſtinguiſh it by the name of heroiſm: by greatneſs of ſoul, I mean that noble ſentiment, which pointing out the true beauty, with eagerneſs impels us to it: a hero, in the ſenſe in which cuſtom has determined this term, is, a perſon reſolute in difficulties and perils, and brave in combat: but a true hero, is he, whoſe cauſe is good, and his reſolution ſtrong; and for that reaſon is invincible.

CHAP. LXXV.

LUXURY.

LUXURY makes one thing after another a neceſſary of life, till every thing almoſt is become ſo. Plato begins with beds and tables, and ends with gold and ivory. Pl. de Rep.

The Romans, ſays the German legate in Tacitus, do more miſchiefs by their debaucheries, than their arms. Tac. Hiſt.

Luxury is the effect of riches. Ib.

Trephactus

Trephactus, the father of Bocchoris the wiſe, in a campaign in Arabia, when he was in great want of proviſions, was forced to take up one day with the coarſe proviſions of the natives; with this diet he was ſo greatly delighted, that he expreſſed the greateſt abhorrence of all luxury, and curſed the memory of that king that firſt invented it; and was ſo hearty afterwards in changing his courſe of life, in eating, drinking, and ſleeping, that he cauſed his curſes againſt luxury to be inſerted in the ſacred records, which were kept in the temple of Jupiter at Thebes. Diod. Sic.

CHAP. LXXVI.

MARRIAGE.

HAPPY is that marriage, where the innocence and vivacity of the wife is tempered and compoſed by the chearful gravity of the huſband; ſhe grows wiſe by the diſcourſes of her huſband, and he good-natured by the converſation of his wife. No married life can be ſo unhappy, as where the wife propoſes no other advantage from her huſband than that of making herſelf fine, and keeping herſelf out of the dirt. It is no ſmall degree of happineſs, to have a wife, whoſe agreeable behaviour endears our friends and acquaintance to us, as much as our own. Few married couple are ſo prudent as to make allowance enough for a change, from the moſt careful reſpect, to the moſt unbounded familiarity; for men are never ſlow in taking upon them the huſband, no woman too quick in coming into the condeſcenſion of a wife. To make this ſtate happy, the pleaſures, inclinations, and intereſts of both parties, ſhould be the ſame: ſhe, who thinks to ſecure the continuation of her huſband's affections, by the charms of her perſon only, though ever ſo amiable, may be miſtaken; for when the appetites are palled, the paſſions will want food; ſo that every woman ſhould endeavour to make her behaviour as much the object of her huſband's eſteem, as her perſon is that of his love; and as dreſs is to the one, ſo is [illegible] behaviour to the other: thoſe, who ſtrictly [illegible]

this rule, will riſe to ſuch a pitch of benevolence and affection, as the ſtrongeſt friendſhip is but a faint reſemblance of. Beauty and intereſt ſo dazzle men's eyes, as to render them incapable of making a proper choice in one of the moſt important actions of life. It is an aggravation of the affliction in the marriage ſtate, that there is a ſort of guilt in communicating it. The humour of the huſband's affecting a ſuperior carriage ariſes either from a falſe notion of the weakneſs of female underſtandings in general, or elſe from an overgreat opinion of himſelf. The chief intereſt of married people is, to acquire a prepoſſeſſion in favour of each other; they ſhould conſider one another's words and actions with a ſecret indulgence: there ſhould be always an inward fondneſs pleading for each other, ſuch as may add new beauties to every thing that is excellent, give charms to what is indifferent, and cover every thing that is defective: for want of this propenſity, and bias of mind, the married pair often take things ill of each other, which no one elſe would take notice of in either of them. That conſtancy in marriage, which ariſes from the conſideration of the terms of union, and the mutual intereſt in which the parties are engaged, who embark for life, muſt produce happineſs; the want of this makes the moſt inflamed deſire fall into cold indifference, and the moſt melting tenderneſs degenerates into hatred and contempt. Some men have too much tenderneſs of ſoul to take any authority over their wives, and they too little ſenſe to give any, for that reaſon: certainly a wife and children are a kind of diſcipline of humanity, and ſingle men are more cruel and hard-hearted. A wiſe man being aſked, when one ſhould marry; a young man, not yet; an elder man, not at all. Wives are young men's miſtreſſes, companions for middle-aged, and nurſes for old men. Children ſweeten labours, but they make misfortunes more bitter. Men are April, when they woo, December, when they wed; maids are May, while maids, but the ſky changes when they are wives. On the wedding night, when the ancients offered ſacrifice to Juno, who preſided over wedlock, they always threw the gall behind the altar; to ſhew that all bitterneſs was to be excluded

excluded from matrimony. The Ægyptians wives were not allowed to wear ſhoes, to keep them at home. As the oftener the bow is interwoven, the faſter the knot is; ſo the more frequent and reciprocal kindneſs is in the marriage ſtate, the faſter is the tie of conjugal harmony. Marriage is a ſolemn and religious tie, and therefore the pleaſure we extract from thence ſhould be a ſober and ſerious delight, and mixed with a certain kind of gravity; it ſhould be a kind of a diſcreet and conſcientious pleaſure. The pleaſanteſt part of a man's life is generally that, which paſſes in courtſhip; provided his paſſion be ſincere, and the party beloved kind, with diſcretion; love, deſire, hope, all the pleaſing motions of the ſoul, riſe in the purſuit. Thoſe marriages generally abound moſt with love and conſtancy, that have been preceded by a long courtſhip. The paſſion ſhould ſtrike root, and gather ſtrength, before marriage is engrafted on it. In marriage, where the choice is left to friends, the chief point under conſideration is an eſtate; where the parties chuſe for themſelves, their thoughts turn moſt upon the perſon. A woman that is agreeable in one's own eye, and not deformed in that of the world, is preferable to a celebrated beauty, who never thinks her ſweet perſon ſufficiently adored and reſpected. Good-nature and evenneſs of temper, will give you an even companion for life; virtue and good ſenſe, an agreeable friend; love, and conſtancy, a good wife or huſband. Of all diſparities, that in humour makes the moſt unhappy marriages. Before marriage we cannot be too inquiſitive in diſcerning the faults of the perſon beloved, nor after it too dim-ſighted and ſuperficial. Marriage enlarges the ſcene of our happineſs and miſeries. A lover has many charms, which he loſes when married; for both huſband and wife, from a nearer view, and more intimate acquaintance, diſcover blemiſhes, which before diſtance concealed. In marriage there ſhould be a good deal of diſcretion and good-nature; the firſt to prevent their dwelling on each other's faults, and the latter to excuſe thoſe they cannot avoid ſeeing. A marriage of love is pleaſant, a marriage of intereſt eaſy, and a marriage where both meet happy. A happy marriage has

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in it all the pleaſures of friendſhip, all the enjoyments of ſenſe and reaſon, and indeed all the ſweets of life. Some married people ſeem to want opportunities of being alone; this lays them under a neceſſity of quarreling, or being fond in company, of being the waſp or dove in public.

Charondus, a law-maker in Italy, enacted, that, whoſoever married a ſecond wife, and brought in a ſtep-mother among his children, ſhould be removed from the ſenate and public councils; for it was abſurd to ſuppoſe, that he, who was ſuch a fool in his own family, ſhould be wiſe in public office.

CHAP. LXXVII.

MAXIMS.

WE have not ſtrength enough to follow all the dictates of our reaſon. Man often fancies he governs, when he is governed; and while his reaſon aims at one mark, his paſſion inſenſibly carries him off to another. We promiſe according to our hopes, and keep them according to our fears. Our hatred for favourites is nothing but our love of favour. A good grace is to the body, what good ſenſe is to the mind. Many complain of their memory, but few of their judgment. Men and actions have their point of ſight: ſome muſt be ſeen near, and others at a diſtance to make a right judgment of them. We cannot judge rightly of any thing, without knowing the particulars, and as theſe are infinite, our knowledge is ſuperficial and imperfect. It is as eaſy to deceive ourſelves without perceiving it, as it is difficult to deceive others, without being perceived. Our intention of never deceiving any body expoſes us to be often deceived. Men often do good, that they may be able to do ill with impunity. The certain way to be cheated is, to fancy oneſelf more cunning than others. Too great ſubtlety is a falſe delicacy, and true delicacy is real ſubtlety. It is eaſier to be wiſe for other people, than for ourſelves. A man is ſometimes as different from himſelf, as he is from others.

others. There are ſome people, who with merit are diſguſtful, and others, who with defects are agreeable. The art of knowing how to uſe indifferent qualifications, gains, as it were by ſtealth, the eſteem of the world, and often procures a man more reputation, than real merit would do. It is eaſier to appear worthy of the employments we have not, than worthy of thoſe we have. The world rewards the appearances of merit, oftner than merit itſelf. Our merit gains us the eſteem of men of ſenſe, and our ſtars the eſteem of the vulgar. Hope, deceitful as it is, ſerves at leaſt to lead us through a pleaſant road to our lives end. Being out of humour, makes men wanting in more duties than intereſt itſelf. It is better to employ the faculties of our mind to ſupport the misfortunes, which happen to us, than to foreſee thoſe, which may happen. What makes us love new acquaintance is, not ſo much our being weary of the old, or a pleaſure we take in change, as a diſguſt to find ourſelves not ſufficiently admired by thoſe, who are too well acquainted with us, and a hope of being more admired by thoſe, who are not acquainted with us ſo well. What prevents us often from giving up ourſelves to one ſingle vice is, becauſe we have a great many vices. The truly accompliſh'd man values himſelf for nothing. There are few perſons but diſcover upon their firſt declining in years, where the failings of their body are likely to lye. There are few things impoſſible in their own nature; and it is for want of application, rather than of means, that we are unſucceſsful. That, which appears to us to be generoſity, is nothing often but an ambition diſguiſed, which deſpiſes little intereſt, to purſue greater. The perfection of capacity conſiſts in knowing well the value of things. Ignorance and littleneſs of mind begets ſtiffneſs of opinion and incredulity, for few will believe more than they can ſee. There are few men have underſtanding enough to know all the ill we do. The honour a man has acquired is ſecurity for that, which he will one day acquire. There are ſome people predeſtined to be fools, who not only commit follies by choice, but are even forced into them by fortune herſelf. Nobody is afraid of being deſpiſed, but he that is deſpicable.

ble. We never confeſs our ſmall faults, but to make it believed we have no great ones. We forgive as long as we love. The character of a man's native country is as inherent to his mind and temper, as the accent of it is to his ſpeech. Moſt men, as well as plants, have ſecret virtues, which are diſcovered by chance. The greateſt fault in penetration is not its falling ſhort, but its going beyond the mark. Our actions are like blank rhimes, to which every body applies what ſenſe he pleaſes. Nothing ought to make us wonder, but that we ſhould be ſtill able to wonder at any thing. No people are oftner in the wrong, than poſitive ones. That man can never pleaſe long, who has but one ſort of wit. Reputation loſt, is wiſdom to be recovered. We may appear great in an employment below our merit, but we often appear little in an employment too great for us. Penetration has an appearance of divining, which flatters our vanity more than all other qualities of our mind. People of this talent are apt to find out more than really is. It is eaſier to know mankind in general, than one in particular. Fortune and humour govern the world. No fools are ſo troubleſome as thoſe, who have wit, Our enemies come nearer the truth, in the judgment they make of us, than we do ourſelves. Innocence is far from finding ſo much protection as guilt. All our qualities are uncertain and doubtful, whether good or bad, and lye almoſt all of them at the mercy of opportunity. The greateſt part of our confidence is made up of a fondneſs of being pitied, or admired. The care men take to diſguiſe their failings, is a ſtrong proof they are not inſenſible of them. Young people, who are juſt coming into the world, ought to be either baſhful or giddy; a ſolemn pretending air turns commonly into impertinence. Quarrels would not laſt long, if the wrong were only on one ſide. There are ſome perſons ſo light and trifling, that they are as far from having real faults as real good qualities. It is more neceſſary to ſtudy men, than books. Our faults are always pardonable when we confeſs them. There is nothing more natural or more deceitful, than to believe we are beloved. Be watchful and diſtruſt, for theſe are the nerves of the mind. Cicero ſays, that

dreams

dreams are the imperfect traces and confuſed impreſſions of our waking thoughts. Sir Francis Bacon ſays, that our taſtes are ſeldom better pleaſed, than with thoſe things, which are firſt diſguſtful to them, viz. claret, coffee, &c. The reaſon why green is moſt agreeable to the eyes is, becauſe it is ſuch a juſt mixture of light and ſhade. Luminous bodies put the animal ſpirits employed into too great an agitation; and painters eaſe their eyes, by looking at a green cloth. Fuller ſays, that a pleader is to make the beſt of his cauſe, and deliver not ſo much what is true, as what may ſerve his client. Where the deſire of pleaſing is viſible, an abſurdity in the manner of doing it is excuſable. Tully ſays of lawyers, iras et verba locant. If there were no knaves or fools, the world would be but of one opinion. Sweet is the anxiety that attends the reflection of paſt miſeries. The uſe of pictures is either to give one agreeable ideas of abſent friends, or high ideas of eminent perſons. No one can reliſh an author well, who would not have been fit company for that author, had he lived at the ſame time: all others are mechanics in learning, and take the ſentiments of writers, like waiting ſervants, who report what paſſed at their maſter's tables, but debaſe every thought and expreſſion for want of the air with which they were utter'd. Eſteem is to perfection, as zephyrs are to flowers, viz. nouriſhment and life. Reſemblance is the loadſtone of good will. There is no proceeding with ſucceſs in this world, without complying with the arts of it. To deceive is the immediate endeavour of him, who is proud of the capacity of doing it. The greateſt evils in human ſociety are thoſe, which the laws cannot reach. It is natural to believe that eaſy, which one wiſhes heartily. A good mien at court, carries a man as far as a good underſtanding without it. Men of the ſame imperfections admire one another as much as men of the ſame abilities. Men are not alter'd by their circumſtances, but as they give them an opportunity of exerting what they are in themſelves. The particulars which accompany any action, are what ſhould denominate it mean or great. Every good and bad quality, affects both ſexes. It is difficult for a man to riſe by his

his ſervices, unleſs he has friends to ſet him forth. All prohibitions intrench upon liberty, and raiſe the deſire. We ſhould learn to diſtinguiſh between opinion and knowledge, and ſhould have reſolution enough to doubt, when we have no clear notion of things, as well as courage, to be ignorant of what ſurpaſſes us. Learn to look up without admiration and envy, and down without ſcorn and contempt. My lord Halifax, in his advice to a daughter, ſays, that good ſenſe has always ſomething ſullen in it; the deepeſt waters are always the moſt ſilent, and empty veſſels make the greateſt ſound, and tinkling cymbals the worſt muſic. Cunning is a ſiniſter or crooked wiſdom. Sir Francis Bacon ſays, that the beſt works and of greateſt merit for the public, have proceeded from the unmarried, and that ſingle men are the beſt friends, the beſt maſters, and the beſt ſervants. The moſt ordinary cauſe of a ſingle life is liberty, eſpecially in certain ſelf-pleaſing, and humorous minds, which are ſo ſenſible of every reſtriction, that they will go near to think their girdles and garters to be bonds and ſhackles. Power ſhews the man; nothing deſtroyeth authority ſo much as the unequal and untimely interchange of preſſing power, and relaxing power. Princes are like the heavenly bodies, which cauſe good or evil times, and which have much veneration, but no reſt. It is a miſerable ſtate of mind, to have few things to deſire, and many things to fear; this is commonly the caſe of kings. Order and diſtribution are the life of diſpatch. Stay a little, ſaid a wiſe man, that we may get there the ſooner. The French are wiſer than they ſeem, and the Spaniards ſeem wiſer than they are. Nothing is fine that is not fit. Truth begets hatred, happineſs pride, ſecurity danger, familiarity contempt. Clear conception will produce clear expreſſion; and clear expreſſion proper action. Every thought that is agreeable to nature, and expreſſed in a language ſuitable to it, is written with eaſe. If you ſeem to have a good opinion of another man's wit, he will allow you to have judgment. All the gratifications of ſenſe, the accommodations of vanity, or any thing that fortune can give to pleaſe a human ſoul, are nothing, when put in competition with the

intereſt

intereſt of truth and liberty. Simplicity is the hardeſt thing to be copied, and eaſe the moſt difficult to be acquired. There is more mirth in the French converſation, and more wit in the Engliſh; the latter abounds more in jeſts, but the former in laughter. Were we to believe nothing but what we could comprehend, the world would be full of atheiſts. A ſick man ſhould not make a doctor his heir; put it not into his power to hurt you; whoſe intereſt it is to do it. Debauching a member of parliament from his principles, and creating him a peer, is not much better than making a woman a whore, and afterwards marrying her. No man ſhould make his particular deſires the meaſure of other men's delights. The works of the learned may be borrowed, but not their abilities. If every pariſh had not a parſon, they muſt increaſe the number of conſtables. If owls will not be hated, let them keep out of ſight, and not perch upon the upper boughs of trees. He is well paid, that is well ſatisfied. The dulneſs of the fool is a whetſtone to the wit. No diverſion without a butt. He, that tells a lie, muſt invent twenty more to maintain it. It is with followers at court, as with followers on the road, who firſt beſpatter thoſe that go before, and then tread on their heels. Some people will never learn any thing, for this reaſon, becauſe they underſtand every thing too ſoon. There are ſome ſolitary wretches, who ſeem to have left the reſt of mankind, only as Eve left Adam, to meet the devil in private. When we have done what we can, we have done what we ought. He, who never ſuſpects himſelf, can never know himſelf. The better things are by nature, the worſe they are when neglected or corrupted. Some men are only fit to aſk, what others are worthy to receive. God is moſt antient, ſpace is greateſt, the world moſt beautiful, time moſt wiſe, hope moſt common, virtue moſt profitable, vice moſt pernicious, neceſſity moſt ſtrong, and what is agreeable to nature, moſt eaſy. Ill news paſſes quick; when vice is grown to a certain pitch, it becomes deſperate and incurable. The ſcales, in which our actions are weighed, can never ſtand in equilibrio, but the ſoul is either raiſed with an addition of good, or caſt down with a counterpoiſe

poiſe of evil. The full ears of corn, which bend their heads; expreſs the modeſt diffidence of real knowledge; and thoſe empty ones, which ſtand above the reſt, ſhew the confidence of ignorance.

Matter is that firſt being, which is the ſubſtratum for generations, corruption, and all other alterations.

A body is that, which hath latitude, profundity, and longitude.

Figure is the external appearance of a body.

Colour is the viſible quality of a body.

Place is the receptacle of a being.

Health is the harmonious commixture of the elements.

It gives a ſecret pleaſure to be aſked queſtions, about thoſe things, which we underſtand. Put out the ruſh lights, and light up Minerva's golden lamp; i. e. let us have done with trifles. The mother ſciences were philoſophy, rhetoric, and mathematics, which the antients thus divided; viz. philoſophy into logic, ethic, phyſic; mathematics into muſic, arithmetic, and geometry; rhetoric into demonſtrative, deliberative, and judicial.

At table, wit is preferable to gravity; in bed, beauty before modeſty; in common converſation, eloquence pleaſes without ſincerity. Difficulty gives all things their eſtimation. Want, and abundance, fall into the ſame inconvenience. Defence allures attempt, and defiance provokes an enemy. The mind's moſt painful ſtudy is, to ſtudy itſelf. The leaſt forced, and moſt natural motions of the ſoul, are the moſt beautiful. It is harder to get a benefit, when promiſed, than to get the promiſe of it.

Ariſtotle aſſigns four courſes for every thing that is made, viz. the material, the efficient, formal, and final. The ill-placing of rewards is a double injury to merit. All matter derives its beauty from the maker; it is the mind alone, which forms; all, which is void of mind, is horrid, and matter formleſs is deformity itſelf. Theſe are three orders of beauty; firſt, the dead form, which retains a faſhion, and is formed by man, or nature, but has no forming power; ſecondly, the form, which forms, and has intelligence, action, and

operation, viz. man; thirdly, the former of the forming or intelligent form, viz. God, the higheſt of all beauties. Over-great regularity is next to deformity. Pliny ſays, that nature is ever greateſt in her ſmalleſt productions. A feeble denial is a modeſt aſſent. No man ought to be accuſer and judge. The accuſed is not guilty till convicted. He, that ſays what he ſhould not, muſt be contented to hear what he would not. The infirmity of the body is the ſobriety of the mind. A prattling phyſician is another diſeaſe to a ſick perſon. The number of phyſicians is the increaſing of diſeaſes. He that buys his office, will ſell juſtice. Thoſe are fitteſt for a public office, that decline it. It is hard to fix bounds to his paſſion, who has none to his power. Women have no approbation of our ſex, without ſome degree of love; this approbation is ſoon improved into kindneſs, and kindneſs into paſſion. True liberty exempts one man from ſubjection to another, as far as the order of ſociety admits; it does not allow a man to do any thing he pleaſes, but any thing that is not contrary to public good.

CHAP. LXXVIII.

The MIND, its NATURE, and OPERATIONS.

THERE are no innate principles; the capacity is innate, but knowledge is acquired. Names are the arbitrary marks of conception. The underſtanding has no ideas but what it receives from ſenſation or reflection. Conſciouſneſs is the perception of what paſſes in a man's own mind: the mind is fitted to receive the impreſſions made on it, either through the ſenſes, by outward objects, or by its own operation, when it reflects on them. The two principal actions of the mind are perception, or thinking; volition, or willing; the power of thinking is called the underſtanding, and the power of volition is called the will. Simple ideas are the firſt ingredients of knowledge; what is ſo conſtituted in nature as to be able, by affecting our ſenſes, to cauſe any perception in the mind, does produce a

ſimple

ſimple idea; viz. light, colour, ſound, ſweet, bitter, hard, and ſoft. Ideas are produced by impulſe: perception, as it is the firſt faculty of the mind exerciſed about our ideas, ſo it is the firſt and ſimpleſt idea we have from reflection. In naked perception the mind is paſſive. Perception is the firſt operation of all our intellectual faculties, and the inlet of all knowledge in the mind. Retention is the keeping of thoſe ſimple ideas, which it hath received from ſenſation or reflection; this is called the ſecond operation, and is done two ways, viz. by contemplation, or the power of reviving our ideas, which we call memory; it is the buſineſs, therefore, of the memory to furniſh to the mind thoſe dormant ideas, which it has preſent occaſion for: to have them ready at hand, on all occaſions, conſiſts in that which we call invention, fancy, and quickneſs of parts. Diſcerning is the third operation of the mind; if in having our ideas in the memory ready at hand, conſiſts quickneſs of parts; to have them unconfuſed, and to be able, nicely, to diſtinguiſh their difference, is exactneſs of judgment, and clearneſs of reaſon: hence it ariſes often, that men of great wit have not always the cleareſt judgment; for wit lies moſt in the aſſemblage of ideas, and putting thoſe together with quickneſs and variety, wherein can be found any reſemblance or congruity, thereby to make up pleaſant pictures, and agreeable viſions in the fancy: judgment, on the contrary, lies in ſeparating, carefully, one from another, ideas, wherein can be found the leaſt difference thereby to avoid being miſled by ſimilitude, and by affinity to take one thing for another. The next operation of the mind is compoſition, whereby it puts together ſeveral of thoſe ideas it receives from ſenſation and reflection. We have the idea of duration from the ſucceſſion of our ideas; but if the motion of any body is too quick, as a cannon ball, or too ſlow, like the hand of a clock, for the ſucceſſion of our ideas, we loſe that of duration: firſt, by obſerving the motion of our ideas in our mind, we get the idea of ſucceſſion; ſecondly, by obſerving a diſtance in the parts of this ſucceſſion, we get the idea of duration; thirdly, by ſenſation obſerving certain appearances, at certain regular and ſeeming

equidiſtant periods, we get the ideas of certain lengths or meaſures of duration, as minutes, hours, days, years, &c. fourthly, by being able to repeat the idea of a minute, a year, or an age, as often as we will in our minds, and adding them to one another, without coming to an end, we come by the idea of eternity; fifthly, by conſidering any part of infinite duration, as ſet out by periodical meaſures, we come by the idea of what we call time in general. Time is to ſpace, as heaven is to expanſion. The modes of thinking are remembrance, recollection, reverie, attention, intention or ſtudy, &c. The ends of language are theſe three, viz. firſt, to make one man's thoughts known to another; ſecondly, to do it with as much eaſe and quickneſs as is poſſible; and, thirdly, thereby to convey the knowledge of things: language is either abuſed, or deficient, when it fails of any of theſe three. Knowledge is the perception of the connection and agreement, or diſagreement and repugnancy of any of our ideas. Intuition, and demonſtration, are the degrees of our knowledge; whatever comes ſhort of one of theſe, is but faith or opinion: there are three ſorts of knowledge, viz. intuitive, demonſtrative, and ſenſitive; the knowledge of our exiſtence, we have by intuition; the exiſtence of God, by demonſtration; and the exiſtence of things, by ſenſation. The mind ſtrengthens by its own productions. Sentiments are the mental children. All the actions of the mind fall under the two grand faculties of the ſoul, viz. the will and the underſtanding; and theſe receive their information from two ſorts of inſtruments, either external, as the five ſenſes; or internal, as memory, or imagination. The ſenſes are the caſements, or chinks, through which the light paſſes to the underſtanding; they are likewiſe called the meſſengers of the mind.

Love God, love yourſelf, love your fellow creatures; theſe are all your obligations: the firſt produces piety, the ſecond wiſdom, the third ſocial virtues. Piety is divided into love, gratitude, and homage; the firſt for God's goodneſs, the ſecond for his favours, the third for his majeſty; wiſdom is divided into prudence, fortitude, juſtice, temperance; prudence into a circumſpection of our ſentiments, words and actions. Sentiments

ments are of three kinds; firſt, thoſe ariſing from the ſoul; ſecondly, thoſe excited by our ſenſes; thirdly, thoſe produced by external objects: from theſe flow pride, ſenſuality, avarice, and ambition; circumſpection of words is divided into detraction, raillery, and indiſcretion; that of actions, into example, modeſty, fortitude, patience, and courage. The evils of life are of four ſorts: firſt, natural, ſuch as the inconvenience of infancy, pains of child-bearing, the loſs of thoſe we love, old age, and death; ſecondly, puniſhments ariſing from diſorder, ſuch as ignominy from meanneſs, poverty from extravagance, ſickneſs from intemperance; thirdly, perſecution of the wicked, for your virtue; fourthly, contradictions, from the diverſity of ſentiments: for moſt of theſe evils, patience is a remedy. Courage is divided into greatneſs of ſoul, and heroiſm; juſtice, into commutative, and diſtributive; commutative, into ſincerity, and plain-dealing: the want of theſe, makes diſtributive neceſſary. Temperance is divided into chaſtity, and ſobriety. The ſocial virtues, are divided into the love betwean lovers, conjugal, paternal, and filial; and into friendſhip and humanity: confidence and benevolence are the appendages of friendſhip; humanity is divided into kindneſs and politeneſs; politeneſs into civility, complaiſance and reſpect.

CHAP. LXXIX.

MODESTY.

IF we have ſenſe, modeſty beſt proves it to others, if we have none, it beſt hides our want of it: it is not ſo much the being exempt from faults, as the having overcome them, that is an advantage to us: it being with the follies of the mind as with the weeds of a field, which, if deſtroyed and conſumed upon the place of their birth, enrich and inforce it more than if none had ever ſprung there.

He, who has modeſty enough to own he has been in the wrong, proves he is wiſer than he was.

As modeſty is the only recommendation in a woman, ſo it is the greateſt obſtacle to men, both in and out of buſineſs: this virtue is to be regarded with reſpect to our different ways of life: the woman's province is to be careful in her œconomy, and chaſte in her affection; the man's to be active in the improvement of his fortune, and ready to undertake whatever is conſiſtent with his reputation for that end. Modeſty in women is an agreeable fear, and in men it is a right judgment of what is proper to do or ſay. A diſcreet man is always a modeſt man. Our ill ſucceſs in affairs is generally owing either to the want of judgment, or to too much modeſty; the firſt makes us undertake what is wrong, and the laſt hinders us from doing what we know is right. There is nothing in women ſo graceful and becoming as modeſty; it adds charms to their beauty, and gives a new ſoftneſs to their ſex; without it, ſimplicity and innocence appear rude; reading and good ſenſe maſculine; wit and humour laſcivious. It makes men amiable to their friends, and reſpected by their very enemies. It ever attracts benevolence, and demands approbation. It is ornamental in all occurrences of life. The true definition of modeſty is this, viz. the reflection of an ingenuous mind after having done an action for which he either cenſures himſelf, or fancies himſelf to be expoſed to the cenſures of others; and a real modeſt man is as much ſo alone, as in company. Aſſurance is the faculty of poſſeſſing a man's ſelf, or of ſaying or doing indifferent things without any uneaſineſs or emotion in the mind. That, which generally gives a man aſſurance, is a moderate knowledge of the world, but above all a mind fixed and determined in itſelf to do nothing againſt the rules of honour and decency. A man thus armed, if his words or actions are at any time miſinterpreted, retires within himſelf, and from a conſciouſneſs of his own integrity, aſſumes force enough to deſpiſe the little cenſures of ignorance and malice. A man without aſſurance is liable to be made uneaſy by the folly or ill-nature of every one he converſes with. A man without modeſty is loſt to all ſenſe of honour and virtue. A modeſt aſſurance is the juſt mean between baſhfulneſs and impudence. Guilt always

ways ſeeks to ſhelter itſelf in one of the extremes. Modeſty makes a man ſet a moderate price on his own merit, and ſelf-denial is frequently attended with unexpected bleſſings, which in the end abundantly recompence ſuch loſſes, as the modeſt ſeem to ſuffer in the ordinary occurrences of life. Modeſty is to merit, what frugality is to fortune: it is therefore a juſt rule to keep your deſires, your words, and actions, within the regard you obſerve your friends have for you. A man ſhould know how to live with his ſuperiors, his equals, and his inferiors as well as with himſelf. With his ſuperiors he ſhould know how to pleaſe without ſinking into meanneſs, ſhould ſhew an eſteem and friendſhip to his equals, ſhould condeſcend to his inferiors, ſo as not to let them feel the weight of ſuperiority, and ſtill keep up a dignity within yourſelf.

Monſ. Rapin blames Arioſto and Taſſo for repreſenting two of their women ever airy and free; theſe poets, ſays he, rob women of their characteriſtic, which is modeſty. Nature knows nothing in the manners, which ſo properly and particularly diſtinguiſhes a woman as modeſty. An immodeſt woman is fit only to be expoſed in comedy. Collier's review.

Cardinal de Retz ſays, falſe modeſty and falſe glory are the rocks, which thoſe, who write their own lives, have a difficulty to avoid.

When Germanicus had conquered Arminius in two great battles, and had overthrown the whole army, in the trophies, which he erected on that occaſion, he inſcribed not his own name on the trophy, but gave all the honour to the army of Tiberius Cæſar. Tac. An.

It appears from a paſſage in Suetonius, that even in the time of Caligula, the Roman ladies, for the moſt part practiſed modeſty.

Whoever counterfeits this virtue, has it. Suet. Dom. 2.

CHAP. LXXX.

NOVELTY.

NOVELTY is the mother of pleaſure, and is to love, what the bloom is to fruits, it gives a luſtre that is eaſily effaced, and never returns. Such is the efficacy of novelty, that we often ſee things denied to the entreaties, nay tears of an old friend, which a new acquaintance is ſollicited to accept. In every ſpecies of creatures, thoſe, who have been leaſt time in the world, appear beſt pleaſed with their condition, for to a new comer the world hath a freſhneſs on it, that ſtrikes the ſenſe after an agreeable manner; but as age advances, every thing ſeems to wither, the ſenſes are diſguſted with their old entertainments, and exiſtence turns flat and inſipid; the longer we have been in poſſeſſion of our being, the leſs ſenſible is the guſt we have of it, and as novelty is of a very powerful, ſo it is of a moſt extenſive influence. Moraliſts have long ſince obſerved it to be the ſource of admiration, which leſſens in proportion to our familiarity with objects, and upon a thorough acquaintance is utterly extinguiſhed. To this cauſe we muſt aſcribe it, that love languiſhes with fruition, and friendſhip itſelf is recommended by intervals of abſence; hence monſters, by uſe are beheld without loathing, and the moſt enchanting beauty without rapture. That emotion of the ſpirits, in which paſſion conſiſts, is uſually the effect of ſurprize, and, as long as it continues, heightens the agreeable or diſagreeable qualities of its object. Such is the force of novelty, that we are even tired, at leaſt inſenſible, of health, becauſe not enlivened with alternate pain. Cicero takes notice that, that which makes men undergo the fatigues of philoſophical diſquiſitions, is not ſo much the greatneſs of objects as their novelty; it is with knowledge, as with wealth, the pleaſure of which lies more in making endleſs additions, than in taking a review of our old ſtore. There cannot be a greater inſtance of vanity, than that, to which a man is liable to be deluded into, from the cradle to the grave, with fleeting

fleeting ſhadows of happineſs; his pleaſures, and thoſe not conſiderable, rather die in the poſſeſſion; and freſh enjoyments do not riſe faſt enough to fill up half his life with ſatisfaction. A new acquaintance, like the new moon, pleaſes at the firſt ſight; each grows on you from day to day, till they come to their full, and then their acquaintance, like the full moon, declines in your opinion and eſteem, as the moon does in your ſight, though perhaps with greater precipitation; and acquaintances are a longer or a ſhorter time in coming to their full, in proportion as they have more or leſs knowledge, or more or leſs virtue.

CHAP. LXXXI.

OECONOMY.

STRONG paſſions make men ſuſceptible of exquiſite pleaſure and pain, and puſh them on to the former: pleaſures are expenſive, and too often lead men into extravagance, the father of neceſſity, who living criminally with pleaſure, produces a numerous offſpring of illegitimate children called meaneſſes, which conſtantly draw down contempt on their father; it is œconomy therefore that preſerves the balance of power between extravagancy and covetouſneſs, ſupports human virtue, and, like a gentle ſhower, fills, cheriſhes and refreſhes thoſe tender plants, thoſe loaded ears, which the drought of covetouſneſs ſtarves, and the ſtorms of extravagance beat down, lodge and deſtroy. When a man's deſires are moderate, and his expences ſquare with his income, he can always give what his generoſity or compaſſion inclines him, and his fortune juſtifies him to give, and can always refuſe what his honour or his fortune directs him to refuſe, if he be independent as to his property. Thoſe perſons, made neceſſitous by extravagancy, give up that jewel of human felicity their honour, to gratify a worſe paſſion; but thoſe, who ſecure themſelves by the laws of œconomy, have no ſuch temptation; for as it is ſuppoſed that every human action muſt have a motive adequate to it, it is abſurd to think that any one would exchange the pleaſure and conſequences of integrity for vice however exquiſite;

but the great misfortune is, that moſt men loſe their characters before they know the value of character, and as young boys at public ſchools, who for the ſake of their money are frequently admitted by their older comrades to ſhare with them, or rather be preſent at the commiſſion of vices, which neither their paſſions nor appetites are old or ripe enough to give them a reliſh for, and often by this means force their natures, the conſequences of which they ſeldom diſcover till it is too late for remedy, though not for repentance; in the ſame manner, young men, entering into life well diſpoſed to enjoy themſelves and to ſerve mankind, fall into the hands of thoſe devils in human ſhape, neceſſitous abandoned rakes, who are conſtantly ſeeking whom they can devour, and are by them led into pleaſures of every kind, which operate too ſtrong upon youth and vigour to ſuffer them to ſee their intereſt, or to act with caution.

Habit, which is a ſecond nature, aſſiſts the debauchee in his nurſery, by making thoſe things appear neceſſary to his happineſs, which his own prudence and obſervations on the world (had he been left to them) would have made ſuperfluous. The firſt inconvenience they generally feel is, the want of money, without which a man goes with a very ill grace to the market of pleaſure, which gives no credit, nor is apt to be charitable; the burning is too great for reſtraint, and the invention is racked for redreſs, and the want of art is too often ſupplied by violence; and that man, who might have been happy in himſelf, comfort to his parents, honour to his country, and ſatisfaction to his friends, dies a diſgrace to them all. And, as if poverty was too weak to open his eyes, the want of health, the faintneſs of a hackneyed conſtitution, or the acute pains of the gout, ſtone and gravel, the darling children of intemperance, lend their kind aſſiſtance to weaken this hero to his miſery, and furniſh freſh occaſion for ſharp repentance; conſcience brings up the rear with a train of reflections to fill up the meaſure of that puniſhment, which money, health, and integrity, laviſhly thrown away, produces: but on the contrary, let us view theſe three bleſſings in the hands of an œconomiſt, you will find his money the conſtant meſſengers of all the neceſſities, con-

conveniencies, and comforts of life, and when theſe are ſerved with moderation, the reſt is employed in contributing to the relief of thoſe that are the objects of his benevolence; the next place his health ſecured by temperance, gives repeated reliſh to the object of his appetites, while his mind ſets reflecting on the bleſſings he himſelf enjoys under heaven, that he abuſes none of them, that he ſo far makes them anſwer the kind end of providence, that, after extracting a rational felicity from what he poſſeſſes, he employs the reſt in a ſenſible manner to the uſe and benefit of his fellow creatures; by which means he enjoys the ſatisfaction of ſelf-approbation, and lives univerſally eſteemed. An œconomiſt never makes a contract beyond his power of performing, and never takes the goods of another but with the honeſt deſign of making due ſatisfaction for them; he is never mean, becauſe he gives according to his ſtation; he is never either dirty or a fop, for he dreſſes according to his character; he has always a ſtrict regard to truth, well knowing that falſhood and deceit of every kind injures his credit, robs him of confidence, and is expenſive to his honour. In a word, as no man can be extravagant or covetous without doing an injury to another, it is impoſſible for any one to be honeſt without having a due regard to the laws of œconomy; the longer any man preſerves his integrity, the higher value he ſets upon it, and perhaps there cannot be a ſeverer affliction to a human creature, than to loſe his character at the decline of his life; who has to that time preſerved it, teres atque rotundus; and if a ſtrict enquiry was to be made into the cauſe of the loſs of character in general, the corruption of principles, &c. I am afraid it would appear that the want of œconomy, nine times out of ten, was the occaſion of it: it is certain that the higheſt degree of virtue is to be met with in perſons of the ſtrongeſt ſenſations, when their paſſions and appetites are happily directed to their proper objects; in this caſe the ſtronger the propenſion, the higher the virtue; but on the contrary, if they are miſled, they only ſerve to haſten deſtruction; œconomy therefore muſt be the ballaſt to keep this veſſel ſteady, which is ſo richly loaded with the materials of happineſs, while

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our paſſions fills the ſails with proſperous winds, and carry her ſafe into the port of honour, and land its pilot on the ſhore of bliſs; but the want of œconomy, ſo little attended to in the education of our youth, ſaps the integrity and undermines the honour of individuals, carries the keeneſt diſcontent and the moſt inſupportable diſtreſſes into private families, and what is ſtill more ſhocking, it moves on canker like to the whole body, and introduces venality and corruption into a whole nation, whoſe direful effects conſume by degrees every thing that is valuable and praiſe worthy in a kingdom, and leave nought behind but the caput mortuum of evaporated virtue, dirt, contempt, and deſolation.

Oeconomy in our affairs has the ſame effect upon our fortunes, which good breeding has upon our converſations: there is a pretending behaviour in both caſes, which inſtead of making men eſteemed, renders them both miſerable and contemptible. Every thing is dear that is ſuperfluous. Diogenes ſeeing a boy drink out of his hand, threw away his cup, as ſuperfluous. If we conſider laviſh men carefully, we ſhall find their prodigality proceeds from a certain incapacity of poſſeſſing themſelves, and finding enjoyments in their own minds: this looſe ſtate of the ſoul hurries the extravagant from one purſuit to another; and the reaſon that his expences are greater than another's is, that his wants are alſo more numerous. Tully ſays, it is the greateſt piece of wickedneſs to ſpend the paternal eſtate.

Oeconomy is the greateſt ſecurity of principles; more men have become baſe and corrupt, from the want of œconomy, than from the viciouſneſs of their own natures; men, who have been accuſtomed to a life of luxury and expence, when they have by their extravagance, over-run their fortunes, rather chuſe to ſacrifice their integrity, than forego their imaginary want.

The old prince of Orange uſed to ſay, when one received any remarkable good news, that was the time when one ſhould redouble one's care about affairs of importance.

CHAP.

CHAP. LXXXII.

OLD AGE.

OLD people love to give good precepts, and comfort themſelves on their being no longer in a condition to give ill examples. Swift ſays, when men grow virtuous in their old age, they only make a ſacrifice to God of the devil's leavings. Old men keep their inclination through cuſtom, as young men change theirs through heat of blood. The mind, in old age, is a magazine of wiſdom or folly, according as men have ſpent their youth; and there is nothing more agreeable than a chearful ſenſible old man; and nothing more irkſome than an old tedious ſtory-teller. The defects of the mind increaſe as we grow old, like thoſe of our faces; as we grow old, we grow more fooliſh, or more wiſe. The vivacity, which increaſes with old age, is not far removed from madneſs. The moſt ſcandalous blind-ſide of women advanced in years, that have been once beautiful, is to forget that they are ſo no longer. Few know how to be old; ſome we ſee ſo before their time. It is with old age, as with old love, we live to pain, when we can live no longer to pleaſure. Old fools are worſe than young fools. Old age is a tyrant, which forbids, on pain of death, the pleaſure of youth. A man that is young in years, may be old in hours, if he has loſt no time. Old people remember beſt thoſe things, which entered into their thoughts when their memories were in their full ſtrength. Old men, by praiſing the time of their youth, would almoſt perſuade us that, there were no fools in thoſe days; but, unluckily, they are left themſelves for examples. There are ſome ſolitary wretches, who ſeem to have left the reſt of mankind, only as Eve left Adam, to meet the devil in private.

Thoſe vices, the practice of which require vigour and ſtrength of conſtitution, do not properly forſake us in old age, as they retire from the outward act into the fancy; ſo that the vice is not ſo properly changed as its ſeat. Old age dries up pleaſure. Old age is compared

to the dregs or ſediments; for the pureſt part of our life runs firſt, and leaves the dregs at the bottom.

Confucius ſays, that youth ſhould guard againſt luſt, manhood againſt faction, old age againſt avarice.

CHAP. LXXXIII.

PARENTS and CHILDREN.

IT is a great reflection upon human nature, that paternal inſtinct ſhould be a ſtronger motive to love, than filial gratitude; and experience tells us, that for one cruel parent, we ſee a thouſand undutiful children. There is ſomething ſo ſurpriſing in the parts of a man's own child, that nothing is too great to be expected from his endowments: the humour is, that any thing, which can happen to any man's child, is expected by every parent for his own. A good man will have his eye more upon the virtues and diſpoſition of his children, than on their advancement in wealth: and the ſurvivorſhip of a worthy man, in his ſon, is a pleaſure, not inferior to that of a continuance of his own life; but it is as melancholy for him to reflect, that his heir ſhould be a ſtranger to his friends, alienated from his intereſt, and a promoter of every thing he diſapproved of. A bad ſon perſonates a worthy father, in the ſame manner as a ghoſt would; it is true it is his father, but his father become frightful. To ſee a father treating his ſons like an elder brother, and to ſee ſons covet their father's company and converſation, becauſe they think him the wiſeſt and moſt agreeable man of their acquaintance, is the moſt amiable picture the eye can behold; it is a tranſplanted ſelf-love, as ſacred as friendſhip, as pleaſurable as love, and as joyous as religion; a tender parent repeats his life in his offſpring, and feels all their pleaſures and pains, as much as his own. It is a pain, to an honeſt and generous mind, to be under a duty of affection againſt inclination. Exceſs of motherly love, is an over-great pity, effeminacy and weakneſs, by ſome called a vicious fondneſs. Age is ſo unwelcome to the generality of mankind, and growth towards manhood

manhood ſo deſirable to all, that reſignation to decay is too difficult a taſk in the father; and deference, amidſt the impulſe of gay deſires, appears unreaſonable in the ſon. A father, who is ſucceeded by a worthy ſon, is often brought to the memory of his friends, but never wanted; for he has left a friend to the children of his friends, an eaſy landlord to his tenants, an agreeable companion to his acquaintance: where there is this harmony between father and ſon, ordinary paſſages are no longer ſuch, but mutual love gives an importance to the moſt indifferent, and a merit to actions the moſt inſignificant. If every father remembered his own thoughts and inclinations, when he was a ſon, and every ſon remembered what he expected from his father, when he himſelf was in a ſtate of dependency, this one reflexion would keep men from being diſſolute or rigid in theſe ſeveral capacities. Camillus enjoys a pleaſing and indolent old age, in which paſſion is ſubdued, and reaſon exalted; he waits the day of his diſſolution with a reſignation mixed with delight; and the ſon receives the acceſſion of his father's fortune with fear and diffidence, leſt he ſhould not enjoy, or become it, as well as his predeceſſors.

Plato ſays, before a parent ſhall expel his child, he is to ſummon his relations, who are to hear both parties, and to determine the matter by ballot.

Tiberius preſerved great duty to his mother.

CHAP. LXXXIV.

PARTS.

THE gifts of nature, and the accompliſhments of arts, are valuable only as they are exerted in the intereſts of virtue, or governed by the rules of honour. The merit of wit and beauty lies in the uſe made of them by their owners. We ſhould meaſure men by the application of their parts, and not by the eminence of thoſe qualities abſtracted from their uſe; for there can be no greater injury to ſociety, than that good talents among men ſhould be held honourable to thoſe that are endowed

endowed with them, without any regard how they are applied. Every man has aſſurance enough to boaſt of his honeſty, but no one has impudence enough to boaſt of his underſtanding. The underſtanding is always the bubble of paſſion. The politeneſs of the underſtanding conſiſts in inventing obliging things with delicacy. People of moderate parts commonly condemn every thing that is beyond their reach. It is the greateſt and juſteſt ſkill, in a man of ſuperior underſtanding, to know how to be on a level with his companions. More affairs fail by being in the hands of men of too great capacities for their buſineſs, than of thoſe who want abilities: for a man of wit is not incapable of buſineſs, but above it. A fine horſe can carry luggage, as well as an aſs, but it is a pity to put him to the drudgery. It has been obſerved, that in ſome profeſſions, the lower the underſtanding, the greater the capacity; and that, the fewer paſſions, appetites, and ideas a man had, he was the better for his buſineſs. There is a claſs, in which every man is in by his poſt in nature, from which he cannot go into any other, and become it. There is no perfect underſtanding; but he approaches neareſt to it, who has ſenſe to diſcern, and humility to acknowledge its imperfections. A man of great talents, but void of diſcretion, is like Polyphemus in the fable, ſtrong and blind; endued with an irreſiſtable force, which, for want of ſight, is of no uſe to him. The firſt misfortune is to want ſenſe; the ſecond is, to be obliged to live with a fool.

Men of extraordinary parts have been obſerved to be unſteady, and to have oddities and ſingularities in proportion to the greatneſs of thoſe parts: it is on this truth that Prior founded his obſervation, that great wits were nearly allied to madneſs. Where men of parts have been bred to ſedantry mechanic employments, they have ſeldom followed that buſineſs longer than their apprenticeſhips oblige them, if ſo long; their minds being too active for their ſtation, they ſtart from their ſhop-boards, either into higher and more uſeful ſtations, or elſe into idleneſs and miſchief, according to their diſpoſitions.

CHAP.

CHAP. LXXXV.

PARTY.

A Greater judgment cannot befall a country than a diviſion, which rends its people into parties; which are more averſe, and greater enemies to one another, than if they were of different nations: this ſpoils good neighbourhood, makes honeſt gentlemen hate one another, and manifeſtly tends to the deſtruction of all ſociety. The effect of ſuch diviſions are extremely pernicious, not only with regard to thoſe advantages which they give the common enemy, but to thoſe private evils, which they produce in the heart of almoſt every particular perſon. A furious party-ſpirit, when it rages without controul, exerts itſelf in civil war, and when it is under its greateſt reſtraints naturally breaks out into calumny and detraction, and a partial adminiſtration of juſtice: in a word, it fills a nation with ſpleen and rancour, and extinguiſhes all the ſeeds of good-nature, compaſſion and humanity. All honeſt men ſhould enter into an aſſociation to ſupport one another againſt the common enemy, without having any other intereſt at heart but that of the public good, or being influenced by any other paſſion than the love of their country. Inconſtancy, when it regards religion or party, makes a man appear very ridiculous; for he, that changes, is always hated by thoſe he left, and rather feared, than eſteemed, by thoſe he comes over to. In theſe articles of life, a man's conviction ought to be very ſtrong, or elſe mankind will ſuſpect that he does not change ſides out of principle, but either out of levity of temper, or proſpect of intereſt. Irreſolution in the ſchemes of life, and inconſtancy in purſuing them, are the moſt univerſal cauſes of all our diſquiet and unhappineſs: to be happy, a man ſhould live according to the dictates of reaſon, eſteeming other things only as they fall in with his principal deſign.

As there is no character ſo unjuſt, as that of talking in party without any regard to worth or merit, ſo there is none more juſt, than ſpeaking one's mind, when we

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ſee things urged to extremity. The terms whig and tory, and ſuch like terms, do not ſo much denote a principle, as they diſtinguiſh a party; and are like the different trimmings of a ſoldier's coat, which only ſerve to ſhew to what regiment he belongs; or like words of battle, which have nothing to do with their original, and are only given out to keep a body of men together. The ſpirit of party in England inſpired animoſities, bred rancour, weakened our natural ſtrength, deſtroyed our peace at home, and ſullied our glory abroad. The authority of a ſect, and much more of a ſtate, is able to inſpire an habit to confirm the moſt abſurd opinions. Paſſion or intereſt can create zeal; but nothing can give ſtability, and durable uniformity to error: for erroneous opinions, like human bodies, tend to their diſſolution from their birth. They will be ſoon rejected in theory, where men can think; and in practice, where men can act with freedom. The parties, in Charles the Iſt. called Roundheads and Cavaliers, were afterwards diſtinguiſhed by the names of Whig and Tory, and then Court and Country. The old Whig principles were the freedom of the people, reſiſtance, excluſion, abdication, &c. thoſe of the Tories, hereditary right, paſſive obedience, and non-reſiſtance. When the motives of contending parties are founded on private ambition, or avarice, the danger is great. The only parties in Charles the IId's reign, at firſt were churchmen and diſſenters. In Charles the Iſt's time church and royalty attacked the nation, puritaniſm and diſſenters ruined it: there was a faction in the court, among the people, but the latter was owing to the former. The hereditary right, on which James Iſt built his claim, is contradicted by the general tenor of the cuſtom, from the Norman invaſion to his time, by the declared ſenſe of his immediate predeceſſors, by many ſolemn proceedings of parliament, and by the expreſs terms of law.

The miſerable Britons, ſays Rapin, were always a prey to their inteſtine diviſions; inſtead of uniting againſt the common enemy, they prepare to deſtroy one another.

CHAP.

CHAP. LXXXVI.

PASSION.

PASSION often makes a man of ſenſe mad, and often makes a fool ſenſible: paſſions are the principles of action, which follows paſſion as light does heat. Paſſions are the excreſcencies of the ſoul, and like our hair, or our nails, are becoming, or ugly, as they are kept cut. The paſſions are the only orators that can always perſuade; they are nature's art of eloquence, and their uſe infallible; and the plaineſt man, with paſſion, perſuades more, than the moſt eloquent man, without it. Every man has ſome predominant paſſion, which tinctures his ſentiments and actions. Each ſtage of life has ſome paſſion peculiar to it. Love, ambition, and avarice ſucceed each other; the ruin of one paſſion is the riſe of another. There is ſuch an inherent injuſtice, and ſelf-intereſt, in the paſſions, that it is dangerous to follow them; and they are moſt to be diſtruſted, even when they appear to be moſt reaſonable. One paſſion often begets its contrary; avarice begets prodigality, and prodigality avarice, &c. With all the care we take to conceal our paſſions, under the veil of religion and honour, they always appear through the diſguiſe. Paſſion, like a miſt, magnifies objects; paſſions, like convulſions, make us ſtronger, while the fit is on; but we are the weaker for it afterwards. When we reſiſt our paſſions, it is more owing to their weakneſs, than our ſtrength. There is no regulating the paſſions, if the conſtitution is not conſenting. All our paſſions cauſe us to err, but love moſt. We are far from knowing all the influence our paſſions have over our actions. Every paſſion implanted in us, for which we have no gratification, is a burthen. You may generally obſerve, that the appetites are ſooner moved than the paſſions; an alluſion to bawdry puts a whole row into a pleaſing mirth; when a good ſentence, which deſcribes an inward ſentiment of the ſoul, is received with the greateſt coldneſs and indifference. It is a great ſtep towards the gaining upon our paſſions, that there

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is a delicacy in the choice of their objects; and to turn the imaginations toward a bride, rather than a miſtreſs, is getting a great way towards being in the intereſt of virtue. Men, in their debates upon matters of difficulty, ought to be free from the paſſions of hatred, love, anger, and pity, &c. The mind of man does not eaſily ſee the truth, where thoſe obſtructions are in the way. Affection is ſtill a briber of the judgment, and it is hard for a man to admit a reaſon againſt the thing he loves, or to confeſs the force of an argument againſt an intereſt. It is ridiculous for a man to promiſe himſelf an alteration of conduct, from a change of place and circumſtances, as the ſame paſſions will always follow him. Reaſon, like a weak monarch, ſets its hand, and gives its ſtamp to thoſe things, which its favourite paſſion ſtrongly recommends. Warm deſires naturally ripen into correſpondent actions. Pleaſure and pain, and that which cauſes them, viz. good and evil, are the hinges on which our paſſions turn; our ideas of love and hatred, are but the diſpoſitions of the mind, in reſpect of pleaſure and pain. Uneaſineſs at the abſence of any thing that brings delight with it, is called deſire, and is in proportion to that delight; ſo that uneaſineſs is the chief ſpur to human induſtry. Love, and the deſire of glory, as they are the moſt natural, ſo they are capable of being refined into the moſt delicate and rational paſſions.

Joy is a delight of the mind, from the conſideration of the preſent aſſured approaching poſſeſſion of a good; ſorrow is uneaſineſs in the mind, upon the thought of a good loſt, which might have been enjoyed longer; or the ſenſe of a preſent evil. Anger is a diſcompoſure of the mind, upon the receipt of any injury, with a preſent purpoſe of reſentment. The firſt motion of anger is involuntary, all involuntary motions are inevitable and invincible; for the motion, that proceeds with judgment, may be likewiſe taken away with judgment. What we call the natural affections of any creature, are thoſe which contribute to the welfare and proſperity of that whole, or ſpecies, to which he is by nature joined: as all affections, which counter-work or oppoſe the original conſtitution and oeconomy of the creature, are unnatural,

unnatural, ſo the moſt truly, natural, generous, and noble, are thoſe which tend towards public ſervice, and the intereſt of the ſociety at large. Joy and ſorrow are the ultimate ſcope of all the other paſſions. Every joy implies a preceding weakneſs, or defect in the being that enjoys it, and can therefore belong only to imperfect erring creatures; and at beſt is but a happineſs which has been broken, and is ſwelled only by interruption of its courſe. Joy exiſts by ſtarts and ſallies, and depends on the memory of the paſt, or the ſuſpenſion of ſome preſent evil; an uniform conſtant courſe of bleſſings, either cannot excite, or cannot long maintain it. Predominant paſſions ſpread through all our tranſactions, and tend either to exalt or depreſs the man, according to the nature of that paſſion. It is impoſſible to make the paſſions move by the rules of reaſon and gratitude. One paſſion is eaſier removed by another, than by reaſon. Paſſions were deſigned for ſubjection; when they over-rule, a man betrays the liberty of his ſoul. All paſſions are in all men, but all appear not in all. Paſſions are the blood of the ſoul, and are as neceſſary to the health of the ſoul, as circulation is to that of the body. The greateſt genius has the ſtrongeſt affections, and weak minds the weakeſt paſſions: if a man has not fire in his youth, he can ſcarce be warm in old age. She who preſerves a paſſion for one abſent, ſeldom raiſes any in thoſe who ſee her.

Anger is a two-edged paſſion, which whilſt it deals its blows without, wounds yet more fatally within.

Gratitude is the moſt pleaſing exerciſe of mind, and it brings with it ſuch an inward ſatisfaction, that the duty is ſufficiently rewarded by the performance of it.

The ſoul, abſtracted from its paſſions, is of a remiſs and ſedentary nature, ſlow in its reſolves, and languiſhing in its executions.

The uſe of the paſſions is to ſtir the ſoul to action, to awaken the underſtanding, and to enforce the will.

Noble and generous ſouls are little moved by any misfortunes, but what concern the objects of their ſofter paſſions; true virtue, though it regulates the paſſions, does not extinguiſh tender ſentiments. We may bear like heroes, but muſt feel like men.

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There is pleaſure in tender ſenſations, which far ſurpaſſes any that the barbarous are capable of taſting.

All the affections of men may be deduced from their originals, hunger, thirſt, and luſt; the modeſt enjoyment of all theſe is virtue, and the exceſs vice. Pl. de Leg.

All men, young and old, have one common deſire, namely, to accommodate every thing to their own will; and with this they are obliged by abſolute neceſſity. Ib.

All our paſſions, pleaſure, pain, anger, and love, are alike raiſed by wine. Ib.

Mankind have in them two counſellors oppoſite to each other, and both ſenſeleſs alike; theſe are pleaſure and pain; the opinion of both theſe, when future, is called by one common name of expectation; but the expectation of pain is properly termed fear, and that of pleaſure hope: that reaſoning concerning theſe, which is the better, and which is the worſe, in the opinion of the whole community, is what we call law. Ib.

All paſſions covet their particular objects. Pl. de Rep.

Every man is poſſeſſed of wicked, barbarous, unjuſt deſires, even thoſe, who appear to us to be gifted with the moſt happy degree of temperance. Ib.

Thoſe deſires, or paſſions are neceſſary, ſays Plato, which we cannot turn aſide from the purſuit of their object. Ib.

Every ſoul purſues what it imagines to be its good, for the ſake of which it doth whatever it doth. Ib.

All men deſire to obtain whatever they affect; of theſe affections hunger and thirſt are the ſtrongeſt, &c. Ib.

Paſſion warps and interrupts judgment. Tac. An.

The goddeſs of wiſdom being about to ſtir up Pandanus to aſſault Menelaus, attacks his reputation of vanity and avarice. Thucyd.

Diodorus deſcribes the Icthuophagi, or fiſh-eaters, to be without thirſt, and without any paſſion; which he ſays, a little lower, is beyond all credibility. Ib.

He is a ſilly fellow, and dreams of impoſſibilities, who imagines, when human nature is driven by a violent impulſe to any act, that it can be reſtrained, either by

by the force of laws, or by any other terror; for the viſible encouragements, ſuggeſted to men by deſire and hope, have a ſtronger ſway than the moſt dreadful puniſhments, which ſtare them in the face. Thucyd.

It may not be improper to conſider, in a word or two, what a frightful idea the holy ſcriptures give us of hell! It is deſcribed by all the circumſtances of terror, by every thing dreadful to ſenſe, and amazing to thought; the place, the company, the duration, awake all conſiderations of aſtoniſhment. And why has God given us this ſolemn warning? Is it not to awaken our fear, and guard our happineſs; to reſtrain the diſorders of appetite, and to keep us within reaſon and duty? And as for the apoſtate angels, the ſcripture informs us of their loſt condition, of their malice and power, of their active induſtry and experience; and all their qualities correſpond to the bulk of their nature, the antiquity of their being, and the miſery of their ſtate; in ſhort, they are painted in all the formidable appearances imaginable, to alarm our caution, and put us upon the utmoſt defence. Collier's Review.

The minds of young men are ſlippery, and eaſily debauched from diſcipline. Herod.

CHAP. LXXXVII.

PEDANTRY.

A Man who has been brought up among books, and is able to talk of nothing elſe, is a very indifferent companion, and what we call a pedant: though every one equally deſerves this title, who does not know how to think out of his profeſſion, and particular way of life. A mere any thing is as bad as a mere ſcholar: the truth of it is, learning, like travelling, and all other methods of improvement, as it finiſhes good ſenſe, ſo it makes a ſilly man more inſufferable, by ſupplying variety of matter to his impertinence, and giving him an opportunity of abounding in abſurdities. Chambers ſays, a pedant is an unpoliſhed man of letters, and makes impertinent uſe of the ſciences. Dacier defines a pedant

a pedant to be one, who has more reading than good ſenſe. Pedantry is to ſwell little low things, to make a vain ſhew of ſcience, to heap up Greek and Latin without judgment. Knowledge, ſoftened with complacency and good-breeding, will make a man equally beloved and reſpected; but when joined with a ſevere diſtance and unſociable temper, it makes a man rather more feared than eſteemed. A pedant, among men of ſenſe, is like an ignorant ſervant giving an account of polite converſation. Pride is the characteriſtic of a pedant; his arrogancy is founded on particular points of diſtinction, accompanied with the pedantic ſcorn of all fortune and pre-eminence, when compared with his knowledge and learning. A man of learning, without knowledge of the world, is like one who has a great deal of gold, but no ſmall money in his pocket.

CHAP. LXXXVIII.

The POINT of HONOUR.

THE great point of honour, in men, is courage, and in woman, chaſtity; ſo that if a man loſes his honour at one rencounter, he may recover it in another, but a ſlip in a woman's honour is irrecoverable: the reaſon why the point of honour is fixed to courage and chaſtity is, becauſe each ſex ſets the greateſt value on that qualification, which renders them the moſt amiable in the eyes of the contrary ſex. Giving the lie, is what is called the violation of honour between man and man: this is a falſe kind of honour; that only is true, which is the ſupport of virtuous principles, and is agreeable to the laws of God and our country, this cannot be too much cheriſhed; but falſe notions of honour are the greateſt depravities of human nature, by giving wrong ambitions and falſe ideas of what is good and laudable. There is nothing honourable, that is not innocent, and nothing mean, but what has guilt in it. He that can ſay to himſelf I do as much good, and am as virtuous as my moſt earneſt endeavours will allow me, whatever is his ſtation in the world, is to himſelf poſſeſſed of the higheſt honour.

CHAP.

CHAP. LXXXIX.

PHILOSOPHY.

HONOUR attends all kinds of excellence. Riches and bravery and parts are all alike honoured by the multitude; and the pleaſures, reſulting from all theſe, the poſſeſſors are ſeverally capable of taſting: but as to that, which reſults from contemplation, the philoſopher only is capable of taſting. Again, if there is a delight in the poſſeſſion of thoſe things which are convenient to nature, why ſhould we deny the ſame delight to mental enjoyments, when that, which conduces to the latter, hath ſo much more real and ſubſtantial an exiſtence? Pl. de Rep.

There are two cauſes, ſays Plato, of the few diſcoveries made in real philoſophy. The one is, that the ſtudy, not being held in eſtimation any where, is everywhere neglected. The other is, that ſuch ſearchers require a good maſter, which is difficult to be had, and if he could be had, his ſcholars would be too proud to liſten to him. Pl. de Rep.

The philoſophers are very few in number, and thoſe generally owe their perſeverance in philoſophy to their misfortunes. A man of this kind being able to find no friend, with whom he might, with any probable hope of ſafety or ſucceſs, aſſociate himſelf in the cauſe of juſtice; but falling, as it were, among wild beaſts, is as unwilling to become a confederate in their rapine, as unable to defend himſelf againſt their united force; by which he is almoſt certain of periſhing, before he can be of any ſervice either to himſelf or others. Such a man, when he weighs all this in his mind, will ſurely betake himſelf to a quiet life, and to the care only of his own affairs; and while ſtorms and tempeſts are driven before the wind, will from ſome place of ſhelter behold others toſſed in the waves of iniquity, and hug himſelf in his own purity and innocence. With theſe companions he will ſpend the reſt of his days, and at laſt chearfully and gladly reſign his breath, with a fair and lively hope of a happy exchange. Ib.

Plato, having enumerated the neceſſary qualifications (as well natural as acquired) which muſt conſpire to

the formation of a true philoſopher, ſays, every man I believe will grant us that ſuch a nature embelliſhed by ſuch acquiſitions as we have here ordained to be neceſſary to perfect the philoſopher, are very rarely to be found amongſt men. Ib.

Plato repreſents the factions, which happen frequently in ſtates, under the allegory of a ſhip, in which a mutiny hath happened, and the ſailors, having expelled their maſter, are ready, one and all, to undertake the management of the helm without the leaſt capacity or ſkill. Preſently, ſays Plato, they fall to drinking and feaſting, and to praiſing that ſailor, who had the chief hand in expelling the maſter. Him they call an able ſailor, an excellent maſter, well verſed in all the arts of navigation, in the ſame breath depreciating all thoſe, who contributed the leaſt to the mutiny. As to the knowledge of ſeaſons, ſkies, ſtars and winds, with whatever elſe conſtitutes a perfect maſter, as they cannot ſo eaſily acquire the poſſeſſion of theſe, as they did that of the helm, they treat them with contempt; and beſtow on the perſon ſo qualified, the ſcornful appellation of a ſtar-gazer, a trifler, and a uſeleſs fellow. In the ſame manner, are the inhabitants of cities generally affected towards a true philoſopher, and therefore there is no wonder that theſe are treated in the world as they are, but it would be really wonderful, if they were treated in any other manner. Ib.

'Till philoſophers are kings, or kings ſhall become philoſophers, Plato ſays, he deſpairs of ever ſeeing his idea of a common wealth ſpring into light; nor will there be till then any ceſſations of thoſe evils, which diſturb all human politics.—This ſentiment he introduces with profeſſing an expectation of the great laughter and contempt with which it will be read. Ib.

You know, ſays the old gentleman to Socrates, that the more my capacity for bodily pleaſures declines, ſo much the more eager is my mind for philoſophical converſation. Ib.

The Greeks, who make a trade of their philoſophy, inſtitute new ſects, and, while they differ from each other in their greateſt theorems, diſtract the minds of their pupils, cauſing them to fluctuate in their opinion through the whole courſe of their lives, without gain-

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ing any firm footſteps for their faith. If any man will accurately examine the doctrines of the moſt celebrated ſects or philoſophers, he will find them differing among themſelves, and holding contrary opinions in points of the greateſt conſequence. Thucyd.

CHAP. XC.

PHYSIOGNOMY.

THERE are ſeveral arts, which all men are in ſome meaſure maſters of, without being at the pains of learning them, and phyſiognomy is one of theſe. Men naturally form to themſelves ideas of the character and fortune of ſtrangers, from the features and lineaments of their faces. We are no ſooner preſented to any one we never ſaw before, but we are immediately ſtruck with the idea of a proud, a reſerved, an affable, or a good-natured man: every paſſion gives a particular caſt to the countenance, and is apt to diſcover itſelf in ſome feature or other. Men may be better known by their looks than their words; for it is leſs difficult to diſguiſe the ſpeech, than the countenance. In this caſe, the air of the whole face is much more expreſſive, than the lines of it; the truth of it is, the air is generally nothing elſe but the inward diſpoſition of the mind made viſible. It has been obſerved, if a man has a remote likeneſs in the mould of his face, to a horſe, dog, ſheep, or any other creature, that he hath the ſame reſemblance in the frame of his mind, and as ſubject to thoſe paſſions, which are predominant in the creature he is like. It is noble for a man to give the lye to an ill look, for there is a double praiſe due to virtue, when it is lodged in a body, which ſeems to have been prepared for the reception of vice. This was Socrates' caſe. Theſe obſervations may hold ſometimes, but a wiſe man ſhould be cautious how he gives credit to the outward appearance of any man; for how often do we expreſs hatred againſt a perſon of worth, or fancy a man to be proud, or ill natured from his aſpect, whom we think we cannot eſteem too much, when we are ac-

quainted with his real character. A man, they ſay, wears the picture of his mind in his countenance, and one man's eyes are ſpectacles to his, who looks at him, to read his heart. It has been obſerved that thoſe ideas, which moſt frequently paſs through our imaginations, leave traces of themſelves in our countenances. There is nothing more uſeful in the conduct of life, than that diſcernment, by which we diſcover the ſpirits of latent principles which conſtitute the real characters of other men, which are often diſguiſed by outward actions, but the greateſt capacities are unfit for this, when their own ſpirits are over-heated. Men run into errors from both extreams; from that of ſeeing too much, as well as too little.

The man, who cannot ſee, is as good a judge of phyſiognomy, as he that can; for whoever ſhuts his eyes, will find that the voice will give him an exact idea of the air of the countenance, and as every paſſion has a certain tone or key peculiar to itſelf, the inward feelings are to be diſcovered with a great degree of exactneſs, by an attention to the voice; but blind men, being accuſtomed to judge from their ears, are more accurate in this particular than thoſe who can ſee, and it is eaſier for a man to conceal his guilt by his ſilence, than when he ſpeaks; for in the firſt caſe, though he has reſolution enough to preſerve a ſteady countenance when accuſed, yet when he ſpeaks, his voice muſt partake of his inward conſciouſneſs: The former is an impreſſion only on the mind, but the latter is an act of the mind; the truth of this aſſertion is in every one's power to prove, by accuſtoming himſelf to take his firſt opinions of ſtrangers from their voices, by ſhutting his eyes, when the voice will have the appearance of a candle held to a countenance in the dark, as far as relates to the caſt of the countenance.

Nature itſelf has aſſigned to every emotion of the ſoul it's peculiar caſt of the countenance, the arm is the orator's weapon, the face is the epitome of the whole man, and the eyes are as it were the epitome of the face, no part of the body beſides the face is capable of as many changes, as there are different emotions in the mind.

CHAP.

CHAP. XCI.

PLEASURE.

PLEASURES, when they grow familiar, loſe their reliſh; before you have taſted them, you may do without them, whereas enjoyment makes that neceſſary to you, which was once ſuperfluous, and by enjoying them, you grow uſed to them, and when you loſe them, they leave you nothing but emptineſs and want. All violent and moving pleaſures are dangerous; for when the heart is once moved with the pleaſure it feels, a ſort of ſoftneſs diffuſes itſelf over the ſoul, and takes away its reliſh for every thing that is called virtue. The little diſappointments in a life of pleaſure are as terrible as thoſe in a life of buſineſs, and if the end of one man is to ſpend his time and money as agreeably as he can, that of the other to ſave both, an interruption in either of the purſuits is of equal conſequence to the purſuers. As every trifle raiſes the mirth and gaiety of the men of good circumſtances, ſo do others as inconſiderable expoſe them to ſpleen and paſſion, and as Solomon ſaith, according to their riches, their anger riſeth. Novelty is the parent of pleaſure. Things generally pleaſe more in expectation than fruition. Our pleaſures are inductions to our griefs. Oft hath a tragic entrance a happy end. Few of our former pleaſures are worth recalling, ſome we are aſhamed of. The man of pleaſure judges of things not according to reaſon, but according to ſenſe. Pain is the ſon of pleaſure. Ariſtotle ſays, a man of pleaſure is at variance with himſelf, for he is not brute enough to gratify his appetites, nor man enough to conquer them; he can neither look forward nor backward with pleaſure, he wiſhes and dreads life by turns. Objects make very different impreſſions of pleaſure in us, ſome make a ſlight ſort of impreſſion, that does as it were but glance upon the ſoul, and awake its ſenſitive part, others melt as it were, and deliciouſly diffuſe themſelves over the ſoul, and rob the mind of its vivacity; others touch the heart, and ſtir up its affections; others hard to be expreſſed, keep the ſoul to a kind of enchantment; others touch the ſoul to the quick, and give it a pleaſing ſmart; beyond this are the raptures and ſwoon-

ings: in the firſt it is tranſported with rapture; ſecondly it ſinks under its weight of pleaſure. If you look into the frame of what they call a man of pleaſure, you will find his intellectuals are grown unſerviceable by too little uſe, and his ſenſes decayed by too much. That nail of pain and pleaſure that faſtens the ſoul to the body, ſeems to do us the greateſt miſchief, by making ſenſible things more powerful than intelligible, and by forcing the underſtanding to determine the rather according to paſſion, than reaſon. The nature and value of pleaſures are better diſcovered by reflection, when paſt, than by their impreſſions, when felt. The loſs of falſe joys recommend to us more ſolid ones.

Pleaſure and pain are two fountains, which flow from nature; from whence, whoever draws with diſcretion, when and what he ought, is happy in himſelf, and contributes to the happineſs of his fellow citizens; but whoever makes an intemperate uſe of theſe fountains, brings on himſelf and others, the contrary effects. Pl. de Leg.

Neither the Lacedemonian nor Cretan laws forbid all taſte of pleaſure; nor do they enjoin their ſubjects to fly from it, any more than to fly from pain: but laying both fairly before them, partly compel them by force, and partly allure them by honours to conquer both. Ib.

As the pleaſures of the body decay, the deſire of mental pleaſure increaſes. Pl. de Rep.

CHAP. XCII.

POVERTY.

AS wealth gives acceptance and grace to all that its poſſeſſor ſays or does, ſo poverty creates diſeſteem, ſcorn and prejudice to all the undertakings of the indigent. It is a circumſtance, wherein a man finds all the good he deſerves inacceſſible, and all the ill unavoidable. The poor man ſpeaks with heſitation, undertakes with irreſolution, and acts with diſappointment. He is ſlighted in men's converſation, overlooked in

in their aſſemblies, and beaten at their doors: but from whence alas has he this treatment! from a creature that has only the ſupply of, but not an exemption from the wants, for which he deſpiſes him. In a word, you need only ſay, a man is rich, to make him friends, nor have you utterly overthrown a man in the world's opinion, till you have ſaid he is poor. Theſe are the emphatical expreſſions of praiſe and blame; for men ſo ſtupidly forget their natural impotence and want, that riches and poverty have taken in our imagination the place of innocence and guilt. The poor man, that has ſuffered the contumelies, miſeries and diſappointments that attend his condition, without running into baſe, indecent and ſervile arts for his redreſs, hath returned upon an inſolent world its ſcorn. The middle condition ſeems to be the moſt advantageouſly ſituated for the gaining of wiſdom. Poverty turns our thoughts too much upon the ſupplying of our wants, and riches upon enjoying our ſuperfluities. If we regard poverty and wealth as they are apt to produce virtues and vices in the mind of man, one may obſerve that there is a ſet of each of theſe growing out of poverty, quite different from thoſe which riſe out of wealth: humility and patience, induſtry and temperance, are very often the good qualities of a poor man: humanity and good nature, magnanimity and a ſenſe of honour, are as often the qualification of the rich: on the contrary, poverty is apt to betray a man into envy, riches into arrogance; poverty is too often attended with fraud, vicious compliances, repining, murmur and diſcontent: riches expoſe a man to pride and luxury, a fooliſh elation of heart, and too great a fondneſs for the preſent world.

It often happens that thoſe are the beſt people, whoſe characters have been moſt injured, by ſlanderers,—as we uſually find that to be the beſt fruit which the birds have been pecking at.

A ſolid and ſubſtantial greatneſs of ſoul looks down with a generous neglect on the cenſures and applauſes of the multitude, and places a man beyond the little noiſe and ſtrife of tongues.

CHAP. XCIII.

PRAISE and PUBLIC SPIRIT.

THE love of praiſe is inherent in our nature, and we are never more deſirous of receiving praiſe, than when we give it. No praiſe is valuable, but from the praiſe-worthy. Praiſe is an artful, diſguiſed, and delicate flattery, which by different ways ſatisfies both the giver and receiver. One accepts it as the reward of his merit, the other gives it to ſhew his equity and diſcernment. Few people are wiſe enough to prefer the reproof, that does them good, to the praiſe that betrays them. There are ſome reproaches which are praiſes, and ſome praiſes which are detractions. To refuſe praiſe, is to deſire to be praiſed over again. The deſire of deſerving the praiſes given us ſtrengthens our virtue. Praiſe is like perfume, a little is agreeable, but too much is offenſive. The praiſe we give others, that are juſt entering into the world, proceeds often from a ſecret envy, which we bear thoſe, who have made a fortune in it already. Let a man praiſe ever ſo much, he tells us nothing new. We ſeldom praiſe thoſe that do not admire us. To praiſe princes for virtues, which they have not, is the moſt ſecure way of abuſing them. We never find fault with ourſelves, but with a deſire to be commended. He, that commends another, engages as much of his own reputation as he gives to the perſon commended. Undeſerved praiſe can give pleaſure to none but thoſe who want merit; and undeſerved reproach can give pain to none but thoſe who want ſincerity. Praiſe is the reflexion of virtue. The love of praiſe is implanted in our breaſt, as an incentive to noble actions: the beſt ſort of praiſe is that ſhewn by actions, and it is better for your friend to expreſs his eſteem by civilities, than by compliments; the one being the ſmoke, the other the fire of friendſhip. Reaſon, truth, and nature, ought to be the meaſures of praiſe and diſpraiſe. The love of praiſe, when directed by reaſon, produces many good effects; for it not only reſtrains men from doing what is mean and contemptible, but puſhes them on

to great and noble actions. Be the firſt in praiſing what is praiſe-worthy; but praiſe with diſcretion. A generous mind is, of all others, the moſt ſenſible of praiſe and diſpraiſe, and a noble ſpirit is as much invigorated with its due proportion of honour and applauſe, as it is depreſſed by neglect and contempt; for zeal neglected turns to ſpleen. He, who makes popular applauſe the end of his actions, is almoſt ſure of being diſappointed; but he, who makes the doing his duty with honour and credit, be his ſtation what it may, applauſe will be the natural conſequence of ſuch endeavours; and praiſe, like this, will be laſting, as it has a ſolid foundation.

The vulgar often call thoſe things good, which are by no means ſo in reality. Pl. de Leg.

It is incredible, ſays Juſtin, what honour Philip acquired among all nations, by his expedition againſt the Phocœans, who had plundered the temple of Apollo; on which occaſion he crowned all his ſoldiers with laurel, which was the enſign of the god; in order to aſſume the title of a defender of the faith: and yet, when he had no more enemies to combat with, this very Philip, fearing leſt his enemies ſhould outdo him in ſacrilege, fell upon thoſe poor Thebans and Theſſalonians who had choſen him their general; poſſeſſed himſelf of their towns, ſold their wives and children into ſlavery, and ſpared neither the temples nor the images of their gods. Juſt.

D. Caſ. ſays, rich and proud men laughed at the plainneſs and frugality of Pertinax; but all, who preferred virtue to profligacy, commended him.

Auguſtus Cæſar was offended, if any attempted to praiſe him but the great geniuſſes of his time; and commanded the prætors that they ſhould not ſuffer his name to be made cheap, and debaſed in the exerciſe of the little wits. Suet. Aug.

Germanicus, when he lay encamped againſt Arminius on the banks of the Viturgis, and expected a deciſive battle on the next day, went in diſguiſe, in the night, to liſten at the tents of the ſoldiers, in order to diſcover the diſpoſition of them; when he heard them all reſounding his own praiſes; one celebrated the greatneſs of his general's birth, another the gracefulneſs of his

perſon; and great numbers of them highly praiſed his patience, his condeſcenſion, the even temper of his mind, as well upon the graveſt as the gayeſt occaſions; of all which they declared themſelves ready to ſhew their grateful ſenſe on the day of battle. Tac. An.

M. de Retz, having told us that he was commended for his firmneſs, when he ought to have been blamed for his imprudence, in taking ſo little precaution for his ſafety in the tumults in Paris, obſerves, that men are often extolled for thoſe paſſages of their lives, which more properly deſerve cenſure.

He is an unhappy man, who ſets his heart on being admired by the multitude. The teſtimony of a good conſcience ſhould be the meaſure of our ambition in this kind. The praiſe of the ignorant implies good-will, but to have the approbation of a good man, in the cool reflections of his cloſet, is a gratification worthy an heroic ſpirit: the praiſes of the croud make the head giddy, but the commendations of the good make the heart glad. The wiſe man praiſes thoſe who have moſt virtue; the reſt of the world thoſe that have moſt wealth. The ſatyriſt ſaid very well of popular praiſe and acclamations, give the tinkers and coblers their preſents again, and learn to live of yourſelf. The rich may as well aſk to borrow of the poor, as the man of virtue or merit hope for addition to his character from any but ſuch as himſelf. He can never act his part well, whoſe thoughts are turned more upon the applauſe of the audience, than the deſign of his part. It is a certain exception againſt a man's receiving applauſe, that he viſibly courts it. Commendations make the labour light, the wit ſtudious, and the hope rich. Praiſe is the hire of virtue. To do good to the poor, merits a double praiſe, becauſe a double ſacrifice, one to God, another to man. Nothing is more uncertain than praiſe, for what one day gives us, another takes away from us. If another man praiſe thee, yet remember to be thine own judge.

As the ſhade followeth the body, ſo praiſe followeth virtue. Seneca.

The praiſe of our anceſtors is a light to their poſterity. Salluſt.

There

There is no day ſo clear, but it hath ſome clouds; nor any praiſe ſo complete, but is ſubject to the ſcandal of the envious.

The love of one's country, conſidered as a moral virtue, is a fixed diſpoſition of mind to promote the happineſs, welfare, and reputation of that community in which one was born, and that conſtitution under which one is protected; and as ſelf-love is an inſtinct implanted in our nature, for the preſervation of each individual; ſo the love of one's country is impreſſed on our minds, for the happineſs and ſecurity of the whole nation. There is a race of men who ſpeciouſly miſcall the rancour, hatred, and malice, of thoſe that are happier and higher than themſelves, gallantry of mind, diſdain of ſervitude, and paſſion of public good; and thus qualified with ill, ſet up for faction, buſineſs and enmity to kings. An ill-natured man cannot have a public ſpirit; for how can he love ten thouſand, who never loved one man? Men of public ſpirit differ rather in their circumſtances than their virtue; and the man, who does all he can in a low ſtation, is more a hero, than he who omits any worthy action he is able to accompliſh in a great one.

When the Lacedemonians ravaged Attica, they ſpared the eſtate of Pericles; either, ſays Juſtin, to gain him over to their party, or to raiſe a ſuſpicion of him among his own countrymen; but he diſapointed them in both, by giving his lands to the publick. Juſt. Lib

No man conſiders his own profit ſo united with that of the publick, as to rejoice much in any advantages confered on it; but if his private affairs receive any detriment, he conſiders the public good as making him very little recompence. Herod.

Nerva preferred the good of the public to that of his own kindred. Dion Caſ.

The public think themſelves concerned in thoſe diſputes of the great, aud factions where they are not. Tac. de clar.

Where the public is in good order, the private calamities of the citizens, however numerous, are more tolerable than the private felicity of individuals in a diſordered ſtate; for however flouriſhing a man's condition is, if his country be deſtroyed, he muſt fall with it;

whereas

whereas the private misfortunes of a citizen may often derive ſafety from the good fortune of the public. Thucyd.

While the Lacedemonians conſider only their private intereſt, ſays Pericles, and each conſiders that ſome other among them takes care of the public, they animadvert not that the republic, in the opinion of them all, muſt be deſtroyed. Ib.

CHAP. XCIV.

PRIDE.

AS certainly as pride proceeds from a mean and narrow view of the little advantages about a man's ſelf, ſo meekneſs is founded on the extended contemplation of the place we bear in the univerſe, and a juſt obſervation how little, how empty, and how wavering are our deepeſt reſolves and councils. To a well taught mind, when you ſay a man is proud, you have ſpoke a narrow conception, little ſpirit, and deſpicable carriage; but when you call a man meek, you have acquainted us, that he is arrived at the moſt difficult taſk in the world; he is to ſee his own faults, and other mens virtues; and at the height of pardoning every man ſooner than himſelf: but the proud man ſees no one's virtues but his own, nor can bear with, nor forgive any one's faults but his own. To treat a meek man kindly, ſincerely, and reſpectfully, is but a mere juſtice to him, who is ready to do us the ſame offices; but the proud man returns no reſpect, becauſe he thinks it only due to himſelf. Meekneſs is to the mind what a good mein is to the body, without which beauty itſelf becomes deformed; but with it the greateſt homelineſs is made agreeable. Pride, and ſelf-love, were the ſource of thoſe great actions of the Pagans. Pride is the ſame in all men, only it has a different appearance: if we were not proud ourſelves, we ſhould not think others ſo. Pride ſeems to be given us to free us from the pain of knowing our imperfections. Pride has a greater ſhare, than goodnature in advice; and reproves men, not ſo much to amend

amend them, as to make them believe we are free from thoſe faults ourſelves. Pride would never owe, and ſelf-love would never pay. In diſputes pride is oftener the occaſion of obſtinacy, than a weak underſtanding. Nothing gratifies our pride more than having the confidence of the great; whereas this confidence ariſes more from the vanity and incapacity of keeping a ſecret, than from an an opinion of our fidelity. Falſe humility is an artifice of pride, which debaſes itſelf only to be exalted; and ſubmits only to gain ſubmiſſions. We rarely allow any people to have good ſenſe, but thoſe of our own opinion. The thing that makes us ſo ſevere upon thoſe that put tricks upon us, is becauſe they fancy themſelves to have more wit than we have. The ſame pride which makes us condemn the faults, which we fancy ourſelves to be free from, inclines us to deſpiſe the good qualities, which we have not. There is often more pride, than good nature, in our concern for the misfortunes of our enemies; it is to make them ſenſible we are above them, that we ſhew them any marks of compaſſion. Pride overflows the mind of man, as the river Nile does the land of Ægypt; its branches are many, its windings and labyrinths numerous, its effects various and apparent, but its ſource inviſible: and to carry on the compariſon in minds barren of every virtue, pride may be as neceſſary to make men act right, as the overflowing of the Nile is to fertilize the land, where no kindly refreſhing ſhowers fall. Vermin, it is true, are bred from the mud, brought down by the deluge, but that inconvenience is fully compenſated by the great plenty it produces. The proud man miſtakes ceremony for reſpect; as the vain man does praiſe for honour, and the ambitious man power for glory. The effects of pride and vanity are of conſequence only to the proud and vain, in preventing their progreſs in any thing that is worthy and laudable; and creating envy inſtead of emulation of ſuperior virtue. Pride is always thankful when complied with. Our happineſs and knowledge ariſe from pleaſing ſenſations and reflections, and the indulgence of the former without reſtraint produces luſt and intemperance; and that of the latter pride. It is a common thing, for men to hate the authors of

their

preferment, as the witneſſes of their mean original. Pride is obſerved to defeat its own end, by bringing the man, who ſeeks eſteem and reverence from falſe motives, into contempt. Vanity, ſelf-ſufficiency, preſumption, the offſprings of pride, have much the ſame effect with weakneſs and folly, ſince no one is ſo liable to be deceived and governed, as he who imagines that he is capable of neither. There is no one paſſion which all mankind ſo naturally give into as pride, nor any other paſſion which appears in ſuch different diſguiſes; it is to be found in all habits, and in all complexions: it is a queſtion, whether it does more harm, or good in the world; and if there be not ſuch a thing, as what we may call a virtuous and laudable pride. It is this paſſion alone, when miſapplied, that lays us ſo open to flatterers; and he, who can agreeably condeſcend to ſooth our humour or temper, finds always an open avenue to our ſouls, eſpecially if the flatterer happen to be our ſuperior.

The only true object for the pride of man, is goodneſs; for in this caſe, the proudeſt man is the beſt man.

CHAP. XCV.

PREJUDICE.

IT is an argument of a clear and worthy ſpirit in a man to be able to diſengage himſelf from the opinions of others ſo far as not to let the deference due to the ſenſe of mankind inſnare him to act againſt the dictates of his own reaſon, though it is almoſt a ſtandard now a days to do what others do, which is proſtituting reaſon to cuſtom. True greatneſs of mind conſiſts in valuing men apart from their circumſtances: when our thoughts are originally falſely biaſſed, their agility and force do but carry us the farther out of our way, in proportion to our ſpeed. As ſtrong prejudices, however got, are the parents, ſo a weak underſtanding is the nurſe of bigotry, and injuſtice and violence its offſpring. As the natural diſpoſitions of men are

altered

altered and formed into different moral characters by education, ſo the ſpirit of a conſtitution of government, which is confirmed, improved and ſtrengthened by the courſe of events, and eſpecially by thoſe of fruitleſs oppoſition in a long tract of time, will have a proportionable influence on the reaſoning, the ſentiments, and conduct of thoſe, who are ſubject to it. A different ſpirit and contrary prejudices may prevail for a time; but the ſpirit and principles, of the conſtitution will prevail at laſt. Truth and reaſon are often able to get the better of authority in particular minds; but truth and reaſon, with authority on their ſide, will carry numbers, bear down prejudices, and become the very genius of a people. A man ſhould never think meanly of any thing, 'till he has heard what other people have to ſay in is defence, eſpecially thoſe of a different opinion: It is natural to take a light impreſſion of things, which at firſt fall into contempt with us for want of conſideration. Mr. Addiſon obſerves, that there is no party ſo juſt and reaſonable, that a man may follow its hate and violence with innocence. Natural conſtitution, favoured paſſions, particular education, intereſt, &c. are the inlets to prejudice, and the unguarded avenues of the mind, through which many errors gain admiſſion, without being obſerved. Man is a ſociable creature, and deſirous of glory, whence it is that members of the ſame ſociety leſſen the merit of others, to raiſe their own. No profeſſion is bad in itſelf; for the neceſſities of man require various employments, and he, that excels in his own province, is worthy of praiſe. All men have not the ſame talents and advantages of education; thoſe, that are deficient, claim our compaſſion, and aſſiſtance, and thoſe, that excel us, our admiration. Vanity thus corrected will prevent their receiving any impreſſions to another's diſadvantage, and produce a general kindneſs and humanity, which alone can make us agreeable to ourſelves and others.

CHAP.

CHAP. XCVI.

RAILERY.

RAILERY ſhould never be uſed but with regard to failings of ſo little conſequence, that the perſon concerned may be merry on the ſubject himſelf. Railery is a decent mixture of praiſe and reproach. There are ſome people that may be ſaid to wear the ſpectacles of ridicule, and ſee every thing through them, and 'tis not the fault of the ſubjects, as the fault of the perſons that view them in ſuch a light. A man may as well pretend to flatter, as rail agreeably without being good-natured. Ridicule is not ſo delicate as compaſſion; and the objects that make us laugh, are more numerous than thoſe, that make us weep; this gives a greater latitude for comic, than tragic performances, and of conſequence a much greater indulgence is to be afforded to the latter. Humour is the only teſt of gravity, and gravity of humour; for a ſubject, which would not bear railery, is ſuſpicious, and a jeſt, that would not bear a ſerious examination, is certainly falſe wit. Ridicule, inſtead of expoſing the follies of mankind, too often falls upon ſolemn, ſerious, and praiſe-worthy actions, and makes that the object of mirth, which ought to be the cauſe of admiration; this talent of ridicule, is generally found in thoſe, who have leaſt to recommend themſelves. There is more railery among the moderns, and more good ſenſe among the ancients. The polite rule of railery is, to mention the faults of men as if you loved them. Men of breeding, when they ſpeak of the misfortunes of ladies, do not give them the worſt aſpect they can bear; this tenderneſs towards them is much more to be preſerved when you ſpeak of their vices.—Thoſe, who love railery and cannot bear it themſelves, are generally ſharp in their ridicule.

CHAP. XCVII.

RICHES.

RICHES are the inſtruments of good or evil, according to the diſpoſition of the poſſeſſor.

Riches are for ſpending, and ſpending for honour and great actions. Riches are the baggage to virtue, and are like that to an army, which cannot be ſpared nor left behind, yet hinder the march. Uſe thy riches ſoberly, diſtribute chearfully, and leave contentedly. The deſire of riches is more ſharpened by the uſe we make of them, than by the need we have of them. The means to grow rich are thrift, diligence and method. Never do that by proxy, which you can do yourſelf. Never defer that 'till to-morrow, which you can do to day. Never neglect ſmall matters and expences. There is one reſpect in which moſt men are in ſome degree inſolent, that is, in laying too great a value on the goods of fortune, and when we ſpeak to a perſon's advantage, we ſay that he is a man of condition or good fortune. The proper uſe of riches implies, that a man ſhould exert the qualities of juſtice, beneficence and charity; and he, that does this, anſwers the end of riches, and has a juſt right to be called a man of condition. Eucrates calls a good fortune an edged tool, which an hundred may get for one that knows how to uſe it; this ſhews how much eaſier it is to get a fortune, than 'tis to ſpend it with credit.

In a city where the love of riches prevails, every good and honeſt art will be neglected, and men will apply themſelves ſolely to the art of getting money. Pl. de Leg.

If you can ſtrip the ſouls of men of illiterate and covetous deſires, it is eaſy to furniſh them with right inſtitutions; but while thoſe prevail, cunning will imperceptibly ſlide into their minds, and uſurp the place of wiſdom. Ib.

The importation of riches into any ſtate is the greateſt evil that can befal it, with regard to its morals, and the

the moſt certain deſtruction of all true nobility and virtue. Ib.

It is common for thoſe, who do not acquire their own wealth, to diſregard it; but of their own acquiſition, men are as fond as a poet of his works, or a father of his child; for they conſider not only the utility of ſuch riches, but regard them as the work of their hands. Pl. de Rep.

Lycurgus forbad the purchaſing goods with money, and permitted only exchange; for he abſolutely forbad the uſe of gold and ſilver, being the materials of which all villany is compounded. Juſt. Lib.

Juſtin ſays of the Scythians, that juſtice is preſerved among them by the natural diſpoſitions of the people, and not by laws; he adds, preſently afterwards, that they deſpiſed gold and ſilver, as much as the reſt of mankind affect them: they live upon milk and honey, and are ignorant of the uſe of wool and cloaths, though they are pinched with continual cold; their garments are ſkins and furrs. This continence it is which makes them juſt, and prevents the deſiring the property of another, for where the uſe of riches abounds, there likewiſe is the deſire of them. Ib.

CHAP. XCVIII.

REASON.

REASON is the faculty of deducting things unknown from principles and poſitions, already known. If our reaſon, that ſun which God has lighted up, does not diſpel the miſts and fogs of vice, before the noon of life, it is generally overcaſt for the whole day. There is no reaſon, without its contrary. There is no teſt of the truth and reaſon of things, like that which has along with it the aſſent of univerſal nature. Reaſon works by communication, and one thought kindles another. Appetite is reaſon's elder brother, and being a lad of a ſtronger growth, generally gets the better; and our will is nothing but a foot-ball, which they kick and cuff about at pleaſure. There is no way

of

of eſtimating manners, or apprizing the different humours, fancies, paſſions, and apprehenſions of others, without making an inventory of the ſame kind of goods within ourſelves; and it is impoſſible that true judgment and ingenuity ſhould reſide, where harmony and honeſty have no being; it is due ſentiments and morals, which alone can make us knowing in order and proportion, and give us the juſt tone and meaſure of human paſſions. Where force is neceſſary, reaſon is uſeleſs; for reaſon is not to be forced but by reaſon. There is but little difference between the minds of a rational man and a fool; there are numberleſs extravagancies, and a perpetual train of fancies and vanities, that paſs through them both; but the firſt knows how to pick and cull the thoughts for converſation, by ſuppreſſing ſome, and communicating others; whereas the other lets them all indifferently fly out in words.

Many men, by indulging their natural paſſions againſt their reaſon, act ſo as to bring miſchief and danger on themſelves; and often ſome of theſe perſons, who plainly ſee the error they are going to commit, being however under the impulſe of love, hatred, or ſome other paſſion, ſin with their eyes open. Diod. Sic.

Dr. Middleton obſerves, how raſh and preſumptuous it is to form arguments peremptorily upon the ſuppoſed neceſſity or propriety of a divine interpoſition in this or that particular caſe, and to decide upon the views and motives of the deity, by the narrow conception of human reaſon; whereas the whole, which the wit of any man can poſſibly diſcover, either of the ways or the will of the Creator, muſt be acquired by a contrary method, not by imagining vainly within ourſelves, what may be proper or improper for him to do; but by looking abroad, and contemplating what he actually has done. Mid.

Human reaſon is the ſtandard of all human argument. Lucret.

CHAP.

CHAP. XCIX.

REPUTATION.

THE beſt way to eſtabliſh a reputation, is to ſuſpend the enjoyment of it. The juſteſt character of a man is to be had of men. When a man arrives to a certain degree of reputation, every thing he does is conſiderable. It is not good to deſpiſe the approbation of the public; for a contempt of reputation leads to a contempt of virtue. Found your reputation on your own merits, and not on the demerits of others; and do not think to exalt yourſelf by depreſſing your equals. Little circumſtances ſhew the real man, better than things of greater importance, ſays Plutarch. There is ſo little pleaſure in enquiries that nearly concern ourſelves, that it is the worſt way to fame, to be too anxious about it. One ought to be careful of the deſign of one's actions, but very negligent of their conſequences. Death ſets a kind of ſeal upon a man's character, and places him out of the reach of vice and infamy. Death only cloſes a man's reputation, and determines it either good or bad: this makes it dangerous to praiſe men while living, for whilſt they are capable of changing, we may be forced to retract our opinions. As no life can be called happy or unhappy, ſo it cannot be called vicious or virtuous, till the end of it. As there is not a more melancholy conſideration to a good man, than his being obnoxious to ſuch a change, ſo there is nothing more glorious than to keep up an uniformity in his actions, and preſerve the purity in his character to the laſt. The end of a man's life is often compared to the winding up of a well-written play, where the principal perſons ſtill act in character, whatever the fate is which they undergo. Our perſonal reputation will riſe or fall, according as we bear our reſpective fortunes. Power is weakened by the full uſe of it, but ſtrengthened by moderation. Cæſar thought he had done nothing, while he had any thing to do; he ſaid, after the battle of Pharſalia, that he had cooled his heart with reflection, and was fit to rejoice with his army. He is

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a brave general, who in a battle can expoſe himſelf like a common man; but he is more brave, who can rejoice only as a common man, after a victory. The man who diſtinguiſhes himſelf from the reſt, ſtands in a preſs of people; thoſe before him intercept his progreſs, and thoſe behind him, if he does not urge on, will tread him down. The great rule ſhould be to manage the inſtant, in which we ſtand, with fortitude, æquanimity, and moderation. If our paſt actions reproach us, a contrary behaviour is the beſt atonement for them; if they are praiſe worthy, the memory of them is of no uſe but to act ſuitably to them. Cæſar always thought that his reputation depended more on what he had to do, than on what he had done; for he who has filled all the offices of life with dignity and honour till yeſterday, and to-day forgets his duty, has done nothing.

Young men are apt to ſully, or loſe their characters, before they know the value of character; in this matter they ſhould be very cautious, as there is great difficulty in removing thoſe impreſſions to their diſadvantage, which reſult from ſuch a neglect of reputation: reputation is gained only by many things, but may be loſt by one.

CHAP. C.

REVENGE.

REVENGE is a reſentment carried too far, and makes the perſon firſt injured an aggreſſor: he who loves revenge, has never taſted the ſweets of reconciliation, and is a ſtranger to the pleaſure of forgiving; he, that pardons, diſappoints his foe; and it is nobler to conquer injuries by benefits, than to pay them in kind. Injuries whet the wit, and the deſire of revenge makes people cunning. A gentleman uſed to ſay, when he heard any one ſpeak ill of him, that he would not revenge it, 'till he had forgiven him. Men are not apt to underrate injuries done to themſelves, nor overrate thoſe they do to others. In reaſoning on injuries

injuries we ought not to conſider the ſeverity the crime deſerves ſo much as what is worthy of ourſelves to inflict. Injuries are not to be meaſured by the notions of the giver, but of the receiver. Take nothing ill from another man 'till you have made it your own caſe, for many are willing enough to do what they are unwilling to ſuffer. Revenge is the execution of a deſign premeditated and formed by anger. Open revenge is cruelty, private treachery, but when taken by the hand of a magiſtrate is juſtice. Offences againſt our virtue are never reſented with ſo much violence as thoſe againſt our underſtanding. Inſtead of revenging injury, we often hurt ourſelves.

Men are grateful according as they are reſentful. As reſentment is founded on ſelf-preſervation, the firſt law of nature, ſo long as it anſwers this purpoſe it is juſtifiable, but when carried farther is criminal and deſerves the name of revenge.

CHAP. CI.

SERVANTS.

IT is obſerved that there is no part of the world where ſervants have thoſe privileges and advantages as in England. They have no where elſe ſuch plentiful diet, large wages, and indulgent liberty: there is no place wherein they labour leſs, and where they are ſo little reſpectful, more waſteful, more negligent, or where they ſo frequently change their maſters. Giving board wages is a piece of falſe œconomy ſufficient to debauch the whole nation of ſervants, and make them, as it were, but for ſome part of their time in that quality; and they are but in a lower degree what their maſters themſelves are; and uſually affect an imitation of their manners; and you have, in liveries, beaux, fops and coxcombs, in as high perfection as among people that keep equipages. It is obſerved that all dependants run in ſome meaſure into the manners and behaviour of thoſe whom they ſerve. There are men of wit in all conditions of life. No man can be well ſerv-

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ed but by thoſe, who have an opinion of his merit; and that opinion cannot be kept up, but by an exemption from thoſe faults, which we would reſtrain in our dependants. Juvenal ſays, take care what you ſay before children, this may be applied to ſervants; there is ſome virtue in keeping one's vice to one's ſelf. That is a feeble authority, which is not ſupported by perſonal reſpect. Servants report moſt of the good or ill, which is ſpoken by their maſters. The general corruption of manners in ſervants is owing in a great meaſure to the conduct of maſters. A man, who preſerves a reſpect founded on his benevolence to his dependants, lives rather like a prince than a maſter in his family; his orders are received as favours rather than duties. Giving old cloaths to valets have too often a very ill effect upon weak minds, and creates a ſilly ſenſe of equality between the parties in perſons affected only with outward things. Uneaſy maſters, who cannot poſſeſs their own minds, vent their ſpleen upon all, who depend upon them; and uſing ſervants worſe than they deſerve, makes them take leſs pains to deſerve well, for the deſpair of pleaſing abates their endeavours to pleaſe. The duties of a ſervant are five, viz. he muſt be willing to learn his duty, faithful in performing it, ſtudious to promote his welfare by all honeſt means, never reply impertinently, nor repeat what is done or ſaid in his maſter's houſe, unleſs it be to his maſter's honour and advantage. Foreign ſervants diſturb and diſhonour the families where they live, and there is no office that any family can require in England for which an Engliſhman may not be found in all reſpects equal to; fidelity, good nature, and integrity are the characteriſtics of the Engliſh ſervants; good men make good ſervants; profligate and extravagant maſters corrupt the morals of the beſt ſervants.

CHAP. CII.

SORROW.

THERE are many diſtreſſes above the relief of tears. The vulgar are too apt to meaſure grief by the quantity of tears, which are ſhed. Experience tells us that

that it is common to ſhed tears without much ſorrow, and to be much grieved without ſhedding tears. Grief and weeping are frequent companions, but ſeldom or never in their higheſt exceſſes. As laughter does not proceed from profound joy, ſo neither does weeping from profound ſorrow. True affliction labours to be inviſible, and is a ſtranger to ceremony; the ſorrow which appears ſo eaſily at the eyes, cannot have pierced deeply into the heart. The heart diſtended with grief ſtops all the paſſages for tears or lamentations. It is not eaſy to remove griefs which touch the heart, by applying remedies which only entertain the imagination; though it is eaſier to divert grief, than to conquer it. Thoſe joys, like thoſe ſorrows, are moſt real, deep and ſtrong, which run on in a ſilent ſtream without making any noiſe. It is better to fly from grief, than contend with it. Sorrow is naturally the reſentment of the mind for the loſs of any thing; this begets languor and dejection, for the vital ſpirits or blood retiring to the heart, by reaſon of too much oppreſſion, ſuffocates that noble organ, whilſt the outward parts being robbed of their heat become weak. He whoſe heart is greatly grieved takes his beſt comfort when he finds time to lament his loſs. A man will ſooner want tears, than the cauſe of grief in this life. Tears are the badge of ſorrow, the fruit of paſſion, the ſtrength of women, the inſtrument of diſſimulation. Tears quench ſorrow as water does fire. Care not for ſorrow, it will either diſſolve us or be diſſolved.

Grief will be borne by a wiſe man, though even he perhaps will indulge thoſe ſorrows in private, which ſhame forbids him to expoſe in public; a good man doth not regret the death of his friend as any terrible accident; for extravagant grief on this occaſion belongs only to women, and not even thoſe of any dignity of character.

Grief, ſaid Tiberius, is to be allowed to a recent misfortune as a comfort, but the mind ought ſoon to return to it's uſual firmneſs.

Homer often ſpeaks of grief as if great pleaſure aroſe from the indulgence of it; he mentions being ſatiated with grief; and Ulyſſes is deſirous of embracing the ſhade

ſhade of his mother that they might delight themſelves with the indulgence of their griefs; there is great tenderneſs in this.

P. Samnenitus, who ſaw his daughter carrying water, and his ſon led to death, with ſilence, but lamented the miſery of one of his companions reduced to beggary, being aſked the reaſon by Cambyſes, replied, ſon of Cyrus, the calamities of my family are too great to leave me the power of weeping.

Time is the beſt comforter, and all grief is weakened according to the diſtance of the loſs we have ſuffered, and the injury we have received.

In the enjoyment of an object, we only find that ſhare of pleaſure which it is capable of giving us; but in the loſs of it, we do not proportion our grief to the real value it bears, but to the value our fancies and imaginations ſet upon it.

As there is no proſperous ſtate of life without it's calamities, ſo there is no adverſity without it's benefits; ſweet is the uſe of adverſity, which like a toad, though odious and deformed in itſelf, yet wears a precious jewel in it's head. Shakeſpear.

CHAP. CIII.

SELF-LOVE.

SELF-LOVE, the parent of all vices, begot ſenſuality, the mother of all miſeries. Search into nature, and you will find that ſelf-love is the ſource of all our actions, paſſions, and even all our virtue.

Self-love is the greateſt flatterer in the world. For all the diſcoveries that have been made in the land of ſelf-love, there ſtill remains a large terra incognita. Our ſelf-love bears more impatiently the condemnation of our inclinations, than of our opinions. Self-love ſeems to be the bubble of good nature, and to forget itſelf when we labour for the advantages of others; nevertheleſs it is the moſt certain way to accompliſh its ends; it is lending at intereſt, under pretence of giving: it is, in ſhort, gaining the affections of all the world, after a more ſubtle and delicate manner. Self-love makes us idolizers of ourſelves, and tyrants to others, if fortune furniſhes

niſhes us with the means of doing it: itſelf is the thing that it purſues, and its own humour what it follows, when it follows the objects that ſuit its humour; like the bee, that reſts no longer on any thing than while it can extract ſome advantage from it, and loves every flower for his own ſake. The ſea is a reſemblance of ſelf-love, the waves of which, in their flux and reflux, faithfully expreſs the turbulent ſucceſſion of its thoughts, and the eternal commotions of the mind. Ariſtotle, in his politics, ſays, ſelf-love is not a vain paſſion, but is infuſed into us by nature: and yet ſelf-lovers are juſtly exploded; but this muſt be underſtood of the exceſs, as when we condemn the love of riches, for all men partake of this love; but ſurely to gratify and aſſiſt our friends, our gueſts, and companions, muſt be the ſweeteſt of pleaſures.

CHAP. CIV.

SINCERITY.

SINCERITY is an openneſs of heart; it is found in few; and that which we ſee commonly, is not it, but a ſubtle diſſimulation, to gain confidence. Sincerity does not ſo much good in the world, as its appearances does miſchief. An averſion to falſhood, is only an artificial way, in ſome, to gain an eſteem for their own aſſertions. It is not in the power of a weak man to be ſincere. Infidelity ought to extinguiſh love; the leaſt inſincerity to us diſcredits the perſon, that commits it, in our eſteem, more than the greateſt infidelity to any body elſe. The fondneſs we have of talking of ourſelves, and of ſhewing our failings on the ſide we would have them ſeen, makes up a great part of our ſincerity. Bluntneſs, as it is the ſeeming effect of ſincerity, is the beſt cover to artifice. Sincerity, as it is the plaineſt, ſo it is the beſt rule for the conduct of our lives; it is the neareſt way to ſucceſs; it begets confidence, and eſtabliſhes a man's reputation, and frees him from thoſe fears and anxieties, which perplex the minds of the deceitful. The conveniences of fraud are ſhort, but the inconveniencies are laſting; for when a man is once detected in a lie, he will not be believed when he ſpeaks

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the truth. A deceitful man is like one who builds on a bad foundation, for his ſtructure is ever wanting props to ſupport it; and by this means becomes more expenſive.

CHAP. CV.

SUPERIORITY.

EPICTETUS ſays, that it is in life, as it is in a play, where it is not ſo much minded who acts the prince or the beggar, but he who acts the prince or beggar beſt: the circumſtance of life ſhould not be that which gives us place, but our behaviour in that circumſtance. If we take too great an idea of the eminence of our ſuperiors or ſubordination of our inferiors, it will have an ill effect upon our behaviour to both. He who thinks no man above him, but for his virtue, none below him, but for his vice, can never be obſequious or aſſuming in a wrong place: but will frequently emulate men in rank below him, and pity thoſe above him. You ought to treat your ſuperiors with deference and reſpect, your equals with friendſhip and eſteem, your inferiors with freedom and good-nature; and keep up a proper dignity in yourſelf. Reſpect to ſuperiors ſeems to be founded on inſtinct. In great and ordinary affairs, all ſuperiority, which is not founded on merit and virtue, is ſupported only by artifice and cunning. Diſtant relations, poor kinſmen, and indigent followers, are the fry which ſupport the œconomy of an humourſome rich man. There are but few, if any, that are not deſirous of diſtinguiſhing themſelves in the country they live in, and becoming conſiderable to thoſe with whom they converſe; and every man from the higheſt to the loweſt, has his admirers. All the ſuperiority and preeminence, that one man can have over another, muſt be either in fortune, body, or mind; the firſt includes birth, titles, and riches; the ſecond, health, ſtrength, and beauty; theſe are accidental; but the third, namely, the mind, includes knowledge and virtue; theſe are our own, and in theſe only ſhould men endeavour to excel: for to be ſuperior in virtue, and by condeſcenſion and humanity to make that ſuperiority eaſy and acceptable to their inferiors, is amiable. Knowledge,

next to virtue, truly and eſſentially raiſes one man above another; it finiſhes one half of the human ſoul, it makes being pleaſant to us, fills the mind with entertaining ſhews, and adminiſters to it a perpetual ſeries of gratifications: it gives eaſe to ſolitude, and gracefulneſs to retirement; it fills a public ſtation with ſuitable abilities, and adds a luſtre to thoſe, who are in poſſeſſion of them. Superiority and inferiority, dominion and ſubjection, are bound to a natural envy and conteſt. Power to ſin is too often an incentive to it. Thoſe, whom birth and high fortune have ſet in a conſpicuous ſtation of life, are indiſpenſibly obliged to exert ſome noble quality, for the good and benefit of mankind, otherwiſe theſe advantages become misfortunes, and rather expoſe than recommend their poſſeſſors. Greatneſs ought never to dazzle our eyes; we may judge of great men within ourſelves, as we do of other men, either eſteem or deſpiſe them, according to their perfections or defects; love or hate them, according to the good or ill they do us.

CHAP. CVI.

SATIRE.

A Satiriſt ſhould expoſe nothing but what is corrigible, and make a due diſcrimination between thoſe, who are, and thoſe, who are not the proper objects of it; for what vice or frailty can a diſcourſe correct, which cenſures the whole ſpecies alike. Faults, in ſome, need but to be obſerved, to be amended. A general repreſentation of an action, either ridiculous or enormous, may make thoſe wince, who find too much ſimilitude in the character with themſelves. It is ridiculous for any man to criticiſe on the works of another, who has not diſtinguiſhed himſelf by his own performances. Good-nature is an eſſential quality in a railer or ſatyriſt, and all the ſentiments, that are beautiful in this ſort of writing, muſt ariſe from this motive in the author. Good-nature produces a diſdain of all baſeneſs, vice and folly, and prompts men to expreſs themſelves with ſmartneſs againſt the errors of others, without bitterneſs towards their perſons. The ordinary ſubjects

of ſatire are ſuch as incite the greateſt indignation in the beſt tempers. He is only ſmart, that is ſo without abuſe; thoſe, who mention the faults, of which the perſons are not really guilty of, intimate thoſe virtues, with which they are really adorned.

CHAP. CVII.

SOCIETY.

PROVIDENCE, to enforce and endear the neceſſity of ſocial life, has given one man's hands to another man's head. Thoſe animals of the ſame kind, that form themſelves into a body, or ſociety, are obſerved to have the moſt knowledge; ſuch as bees, ants, beavers, &c. Men of the beſt ſenſe, if not mixed with ſociety, degenerate into ſingularity and caprice. Juſtice and truth are the common ties of ſociety. The comforts of life depend upon converſation, good offices and concord; and human ſociety is like the working of an arch of ſtone, all would fall to the ground, if one piece did not ſupport another. The love of ſociety is natural, but choice of company virtue; for without a friend, the table is a manger. As in all ſyſtems and ſtructures there is no one part which does not depend on another, and that on another, &c. ſo, in the univerſal ſyſtem of the world, there is nothing independent; all things mutually depending, and deriving their qualities from one another. The man who ſuſpends his hopes of the reward of worthy actions till after death, who can beſtow unſeen, who can over-look hatred, do good to his ſlanderer, who can never be angry with his friend, never revengeful to his enemy, is certainly formed for the benefit of ſociety. He is the worthieſt member of ſociety, who beſt knows how to fill up the relative duties of life. Men are ſo dependent on one another, and the viciſſitudes of fortune ſo great, that it ſhould make perſons cautious whom they offend, as accident may lay them under a neceſſity, one time or other, of applying to thoſe very perſons for their friendſhip and aſſiſtance.

Neither a civil ſtate, nor an army, nor a gang of robbers and thieves, nor any other ſociety, formed upon a

common intereſt, though even of committing rapine, can bring their ſchemes to perfection if they act unjuſtly by each other. Pl. de Rep.

The reaſon why the fidelity between wicked men is more firm and ſincere, than that which ſubſiſts between perſons of better characters is, becauſe treachery, in the former caſe, threatens the deſtruction of the traytor.

CHAP. CVIII.

SHAME.

THE firſt precept given to the Perſians, extracted from their book Zundavaſtan, was to preſerve the fear of ſhame; which while they retained, they would not oppreſs their inferiors, rob, bear falſe witneſs, or get drunk; all which would attend the loſs of it. Hyde.

While we encourage, in ourſelves, fortitude and fearfulneſs, on the one hand, we muſt take care not to nouriſh audacity and impudence on the other; ſo as ſtill to retain the higheſt fear of ſaying, ſuffering, or doing any thing which is baſe. Pl. de Leg.

The apprehenſion of acquiring the ill opinion of men, we call fear; (Plato calls it a divine fear) but it is likewiſe commonly called ſhame; and it is directly oppoſite to all other fear, as it is attended with the greateſt pleaſure: this kind of fear a legiſlator, who hath any ſenſe at all, will always hold in the higheſt honour, and call it modeſty; whereas that confidence, which is oppoſed to it, he will degrade with the cenſure of impudence, and will repute it to be amongſt the greateſt evils, which can infect an individual or the public. Ib.

The fear of ſhame, in weak minds, is often the cauſe of the greateſt cruelty, as appears from ſuicide, and mothers deſtroying their baſtards. No man can be totally abandoned until he has loſt all ſenſe of ſhame, for ſhame is an uneaſineſs we feel from the apprehenſion of the contempt of others.

A true ſenſe of ſhame is the beſt ſecurity to virtue, and the foundation of modeſty.

CHAP.

CHAP. CIX.

TIME.

THE hours of a wiſe man are lengthened by his ideas, as thoſe of a fool are by his paſſions; the time of the one is long, becauſe he does not know what to do with it: ſo is that of the other, becauſe he diſtinguiſhes every moment of it with uſeful or amuſing thoughts. We all of us complain of the ſhortneſs of time, yet have much more than we know what to do with. We are always complaining that our days are few, and acting as if there would be no end of them; and though we ſeem grieved at the ſhortneſs of life in general, we are wiſhing every period of it at an end. The minor longs to be at age, then to be a man of buſineſs, then to get honours, then to make up an eſtate, and then to retire; thus we are for lengthening our ſpan in general, but would fain contract the parts of it. The uſurer would have quarter-day come every week; the lover would be glad to ſtrike out of exiſtence all the time which is to paſs before the happy meeting: and thus it is with all men, that have either pleaſure or profit in view. Several hours of the day hang upon our hands; nay we wiſh away whole years, and travel through life as through a barren deſert, which we hurry over, to arrive at thoſe imaginary points of reſt, which are diſperſed up and down in it. Nineteen parts in twenty, of a man's life, are mere gaps and chaſms, which are neither filled with pleaſure or buſineſs: there are many ways to fill up theſe empty ſpaces of life, viz. practice of virtue, exerciſe, ſtudy, contemplation, and buſineſs: by the purſuit of knowledge we may extend the natural dimenſions of life. What different reflections does that man's life, which is ſpent in the purſuit of wiſdom and knowledge, procure from thoſe which ariſe from the life of one, who is grown old in ignorance and folly; the latter is like the owner of a barren country, that fills his eye with nothing but naked hills and plains; the other beholds a beautiful and ſpacious landſcape, divided into delightful gardens, green meadows, and fruitful fields.

CHAP. CX.

TRAGEDY.

TRAGEDY cherishes and cultivates humanity, which is the ornament of our nature; it softens insolence, sooths affliction, and subdues the mind to the dispensations of providence; for, as Seneca says, a virtuous man, struggling with misfortunes, is a sight which the gods may behold with pleasure. In tragedy calamities are exposed, the disorders of the passions set to view, fortitude recommended, honour advanced, the contempt of death placed as the peculiar mark of every generous and happy soul; and the tenacious love of life, as the truest character of an abject wretch. In tragedy we ought to expect a greatness of soul well expressed, that excites a tender admiration, by which our minds are in a kind of transport, our courage is elevated, and our souls are deeply affected.

The most perfect man has vices enough to draw down punishments upon his head, and to justify Providence, in regard to any miseries that may befal him; for this reason, I cannot think but that the instruction and moral are much finer, where a man, who, if virtuous in the main of his character, falls into distress, and sinks under the blows of fortune, at the end of a tragedy, than when represented happy.

Such an example corrects the insolence of human nature, softens the mind of the beholder with sentiments of pity and compassion, comforts him under his own private affliction, and teaches him not to judge of men's virtues by their successes.

CHAP. CXI.

TEMPTATIONS.

THERE is nothing we ought to avoid with more care, than what religion calls temptation, and the world opportunity. Opportunity is justly called a bawd, for it debauches the most innocent intentions, breaks the most laudable resolutions, and cancels the strongest obligations. How many thousand women have been gradually betrayed from innocent freedom to ruin and infamy, and how many men have begun with flat-

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teries, proteſtations and endearments, but ended with reproaches, perjury, and perfidiouſneſs. As Chamont ſays in the Orphan, viz.

Truſt not a man, we are by nature falſe,
Diſſembling, ſubtle, cruel, and inconſtant;
When a man talks of love with caution truſt him,
But if he ſwears he'll certainly deceive thee.

Temptations are beſt conquered by being avoided, and it is ſafer to fly from them than to contend with them, as the impulſes of nature are ſtronger than the efforts of reaſon.

CHAP. CXII.

TRUTH.

TRUTH is very powerful; even fiction is governed by it; the appearance of reality is neceſſary to make any paſſion agreeably repreſented, and to move others you muſt be firſt moved yourſelf. Nothing is ſo daring as truth; a liar ought to have a good memory, and a good invention. Truth is to the underſtanding as light to the eyes. 'Tis a mark of humanity to hide too ſtrong a truth from a weak mind.

Truth begets confidence, though it often makes enemies; an early attention to truth and a juſt ſenſe of the meanneſs of falſhood gives a manlineſs to the mind, and preſerves it from baſe ideas. A diſregard to truth in the commerce of life is the moſt hateful of all proſtitutions, and lyars are the moſt loyal ſubjects the devil has. Truth is repreſented naked to ſhew it's freedom from diſguiſe. He, that ſtrikes truth out of his ſoul, leaves nothing but the dregs of manhood behind; for what a wretch is he, who cannot be believed?

An excuſe is worſe than a lye; for an excuſe is a lye guarded.

No thought is beautiful which is not juſt, and no thought can be juſt which is not founded in truth.

Plato ſays, truth is the beſtower of all good things both on gods and men. Whoever would be happy muſt immediately poſſeſs this bleſſing and preſerve it through his whole life. By theſe means alone he will enſure any credit in the world. Whoever cheriſhes what is falſe, is a liar; whoever doth it unwillingly is ignorant;

ignorant or mad; none of which are desirable appellations, or can ever procure a friend. When such a man becomes known, he finds he hath laid up for himself a deserted and miserable old age; so that whether his children or friends be alive or not, he is deserted by all, and passes his latter days, as if he had never had a child or friend in the world.

Great is the beauty and stability of truth; and yet it seems not abundantly to possess the power of persuasion.

CHAP. CXIII.

VIVACITY and GRAVITY.

AS vivacity is the gift of women, gravity is that of men. Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry. Where these precautions are not observed, the man often degenerates into a cynick, the woman into a coquet. Men and women were made as counterparts to one another, that the pains and anxieties of the husband might be relieved by the sprightliness and good humour of the wife; when these are rightly tempered, care and chearfulness go hand in hand. Gravity is often an affectation of the body put on to conceal the defects of the mind. Gravity is the essence of imposture.

CHAP. CXIV.

VANITY.

WHEN vanity does not make us talk, we talk but little. 'Tis as commendable in a man to entertain a good opinion of himself, as it is ridiculous to shew it. If there are some people, whose blind sides have never been discovered, 'tis because no man of sense has taken the pains to search for them. If vanity does not quite overturn our virtues, at least it makes them totter. The most violent passions give us some respite, but vanity never. The vanity of human life is like a river constantly passing away, and yet constantly coming on. Notwithstanding man's essential perfection is but very little, his comparative perfection may be very considerable; if he looks upon himself in an abstracted light,

light, he has not much to boaſt of, but if he conſiders himſelf with regard to others, he may find occaſion of glorying, if not in his own virtues, at leaſt in the abſence of another's imperfections. This makes the difference between a wiſe man's and a fool's reflections. A wiſe man endeavours to ſhine in himſelf, a fool to outſhine others; the firſt is humbled by the ſenſe of his own infirmities; the laſt lifted up by his diſcovery of other men's; the wiſe man conſiders what he wants, the fool what he abounds in; the wiſe man is happy in gaining his own approbation, the fool in that of others. Men are more ambitious to diſplay abilities of their head, than to cultivate the good qualities of the heart. The body weighs down the ſoul, and will not ſuffer it to reach thoſe heights, to which it fondly aſpires. The curioſity of ſeeing into every thing, explaining every thing, and adjuſting it to our weak ideas, is the moſt dangerous diſeaſe of the human mind. The moſt ſublime act of our feeble reaſon is to keep itſelf ſilent before the ſovereign reaſon, to ſubmit and to leave to God the care of juſtifying one day the incomprehenſible ways of his providence; our pride and impatience will not ſuffer us to wait for this unravelling, we would go before the light, and by ſo doing we loſe the uſe of it.

Error ariſes from our conceit that we know thoſe things of which we are ignorant, Soc. Pl.—for ſays he, this happens not to real knowledge nor to acknowledged ignorance.

It has been ſaid that the underſtandings of men are divided into vanity and good ſenſe, the more they have of the one, the leſs they have of the other.

When the Grecians, after the victory of Salamis over the fleet of Xerxes, determined to give the greateſt honour to the leader, who had deſerved beſt, all the captains being ordered to write the names of thoſe two, who in their opinion deſerved the firſt and ſecond place; every captain writ his own name in the firſt, and that of Themiſtocles in the ſecond. In the firſt (ſays Herod) they were all ſingular, but left the ſecond uncontеſted to Themiſtocles. Herod.

The intimacy with great men is often bought dear. Tac.

Cicero,

Cicero, ſpeaking of Hermagera's definition of Rhetoric, ſays, he had leſs regard to the true force of the art, than of his own capacity. Cic. de inventione.

Some people will never learn any thing, for this reaſon, becauſe they underſtand every thing too ſoon.

Virtue would not go ſo far, did not vanity accompany her.

CHAP. CXV.

VIRTUE.

MORAL virtue conſiſts not in an inſenſibility, or freedom from paſſions, but in the well ordering them. There are three things held to be in the ſoul, viz. faculty or aptitude, paſſion, and habit. Faculty is the principle of paſſions, and paſſion the exertion of faculty, as anger, &c. habit, a diſpoſition of the mind, is contracted by uſe, and is good or evil according to the regulation of our paſſions. The true conquering lies in the encounter, not in the coming off, and the honour of virtue conſiſts in fighting not in ſubduing. No virtue aſſiſts itſelf with falſhood; truth is never the maſter of error. No happineſs without virtue, and no virtue without reaſon. Virtue is that perfect good, which makes the compliment of a happy life. There is no antidote againſt a common calamity but virtue, for the foundation of true joy is in the conſcience. Virtue is never ſuch a ſufferer by being conteſted, as by being betrayed. The nature of virtue conſiſts in a certain juſt diſpoſition or proportionable affection of a rational creature towards the moral objects of right and wrong. One man may be much more cheaply virtuous than another, according to the different ſtrength of their paſſions. The admiration and love of order, harmony, and proportion of whatever kind, is naturally improving to the temper, advantageous to ſocial affection, and highly aſſiſtant to virtue. Perfection and the heighth of virtue muſt be owing to the belief of a God. A virtuous mind in a fair body is indeed a fair picture in a good light. Thoſe virtues, which diſpoſe

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us to do good to mankind, are of all the moſt amiable. Temperance and abſtinence, faith and devotion are in themſelves perhaps as laudable as any other virtues: but thoſe which make a man truly popular and beloved, are juſtice, charity, munificence, in ſhort all the good qualities that render us beneficial to each other. The two great ornaments of virtue are chearfulneſs and good nature, which generally go together, for he that is not pleaſed with himſelf cannot pleaſe others. As known credit is ready caſh to a merchant; ſo acknowledged virtue and merit is diſtinction, and ſerves inſtead of equipage to a gentleman. In the practice of every virtue there is an additional grace required to give a claim to excellence. A good diamond may want poliſhing, and the ſame action may be done with different luſtre. Diſtreſs, in people of great rank, ſeems to ſupply the place of virtue.

In a mind truly virtuous, the ſcorn of vice is always accompanied with pity of it.

The tyes, by which truly great ſouls are united, are not to be diſſolved by the caprice of fortune.

An ordinary virtue is diſheartened by ill ſucceſs and adverſe fortune, but heroic virtue is never diſcouraged.

The conſciouſneſs of approving one's ſelf a benefactor to mankind is the nobleſt recompence for being ſo.

A contemplation of God's works, a voluntary act of juſtice to your own detriment, a generous concern for the good of mankind, tears that are ſhed in ſilence for the miſery of others, a private deſire or reſentment broken and ſubdued, are marks of a virtuous mind.

Plato ſays, I ſhall never be ſo raiſed by the acceptance of unlawful gain, as juſtice and virtue elevate me by the refuſal. As many of the Athenians as are good men are ſuperlatively ſo; for they alone, without any compulſion, are naturally, and, as it were by divine inſpiration, truly born good, and not made ſo. Ib.

True wiſdom, which of all things moſt partakes of the divine nature, inſtructs us not only in the knowledge, but in the practice and habit of virtue: amongſt bad men are often found men of parts, whoſe ſouls are ſufficiently quick ſighted, and can very acutely penetrate into

into thoſe vices, to which the depravity of their nature ſubjects them. Pl. de Rep.

When Edward the IIId. inſiſted on the capitulation of Calais, that he would ſacrifice ſix burghers to his reſentment, and gave liſts to the townſmen to chuſe the ſix; the town being in the utmoſt confuſion, on that account, one Euſtace de St. Pierre, a burgher, offered himſelf to be one, by whoſe example five others voluntary offered themſelves to be ſacrifices to their country; upon which they went to Edward in their ſhirts, with halters about their necks, and he ordered them for execution, notwithſtanding the intreaties of the prince his ſon; but he afterwards pardoned them on the interceſſion of Phillippa, his wife, who gave them cloaths, and after entertaining them in her own tent, diſmiſſed them, with a preſent to each of ſix pieces of gold. Rap.

During Richard the Iſt's ſtay at Joppa, in the holy land, one day, being tired with hunting, he lay aſleep under a tree, with only ſix perſons about him; while he lay there he was rouſed by ſome Saracen horſe, which being but few in number, he purſued; by this means he was drawn into an ambuſcade, and ſurrounded by a troop of Saracen horſe; he defended himſelf againſt them with wonderful bravery, till four of his ſix attendants being ſlain, he was juſt on the point of being taken, when William Deſpreaux, one of the two ſurvivors of his company, cried out, in Saracen, I am the king of England, at which words thoſe, who were before on Richard, left him to have a hand in taking Deſpreaux, and gave the king time to eſcape: Deſpreaux was taken, and concealed himſelf till brought before Saladin, who highly commended his fidelity, and did him great honour, and he was afterwards ranſomed. Ib.

Bertram, as Rapin calls him, though others give him another name, who ſhot Richard the Iſt in the neck at the ſiege of the caſtle of Chaley, being brought into the king's preſence and aſked by him why he had ſought his life, anſwered it was in revenge of his father and brother ſlain by the kings own hand; adding he gave

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God thanks for having ſo well ſucceeded, and was ready to undergo with pleaſure the moſt grievous torments, ſince he was ſo fortunate as to have freed the world from ſuch a tyrant. Though this anſwer, ſays Rapin, was very likely to exaſperate the king againſt him, the dying prince forgave him and ordered him to be ſet at liberty with a preſent of a hundred ſhillings; but immediately after the kings death, the general of the Flemings cauſed the miſerable wretch to be flayed alive. Rap.

CHAP. CXVI.

WOMEN.

SOME women are to be found that never had an intrigue, but few that have had but one. The leaſt defect in women, who are ſo far abandoned as to make advances, is to make advances. Women's coyneſs is only a dreſs or paint which they uſe to ſet off their beauty. Women are never completely ſevere, but where they have an averſion. Women are a long time true to their firſt love, except they happen to have a ſecond. It has been obſerved that women, who are by nature formed for affection, when they have by too obſtinate a cruelty, or any other means, diſappointed themſelves of the proper objects of their love, viz. huſband, and children, &c. have, at a particular age, become fond of lap dogs. A woman is no maid till ſhe is fifteen, becauſe it is not right to give her the favour of virtue, 'till ſhe has laid under the temptation of the contrary. There is ſo exact a relation betwixt our thoughts and geſtures, that women, who would act well, ought to think well. The woman, who reſigns the purpoſe of being pleaſing, and the man, who gives up the thoughts of being wiſe, do equally quit their claims to the true cauſes of living. The virtues that make a figure in the world do not fall to women's ſhare, their virtues are of a ſimple and peaceable nature. To men women ought to have a behaviour, which may

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ſecure them without offending; no ill-bred affectation or ſhyneſs, nor roughneſs unſuitable to their ſex, and unneceſſary to their virtue; but a way of living that may prevent all coarſe raileries, or unmannerly freedoms; looks that forbid without rudeneſs, and oblige without invitation, or leaving room for the ſaucy inferences men's vanity ſuggeſteth to them upon the leaſt encouragements.

Gentleneſs of diſpoſition, and taſte of polite converſation, I have often known ſnares towards vice in ſome women, whilſt ſullenneſs, and diſreliſh of any thing that was agreeable, have been the only defences of virtue in others. To enter into a criminal commerce with a woman of merit, whom you find innocent, is of all the follies in this life the moſt fruitful of ſorrow, and you will find the beſt part of a generous mind torn away with her, when ever you take your leave of an injured deſerving woman. More men miſcarry among women by having too much, than too little underſtanding. Always converſe with women, as a man would with thoſe from whom he might have expectations, but without making requeſts. It is a maxim, never to contradict, or reaſon with a ſprightly woman. The female part of a family are moſt liable to misfortune and diſhonour, becauſe they are in themſelves more ſenſible of the former; and, from cuſtom and opinion, for leſs offences more expoſed to the latter. Every bad man makes a bad woman. Swift ſays, women are like riddles, unintelligible, and pleaſe no longer when you have found them out. Two women ſeldom grow intimate but at the expence of a third perſon. Some women uſe their lovers, as jugglers do cards, only to play tricks with them. Diſtance and ſilence are great recommendations to many ladies. The education of their children, the care of their families, and love of their huſbands, chaſtity, fidelity and devotion, are the noble atchievements of the fair ſex; as making war, carrying on trade, and the adminiſtration of juſtice, are thoſe of men. It has been obſerved, that there are many women, who not only live in a more uniform courſe of life, but with an infinitely greater regard to their honour, than we generally find among men. Beauty is the true prerogative

tive of woman. Take the ſex through, you will find that thoſe, who have the ſtrongeſt poſſeſſion of mens hearts, are not moſt eminent for their beauty; on the contrary, you ſee ſome women, whoſe huſbands love them with great violence, appear to a ſtranger very defective. An apparent deſire of admiration, a reflection on their own merit, and a preciſe behaviour in all they ſay or do, are inſeparable from a beauty. The utmoſt of a woman's character is contained in domeſtic life, and ſhe is praiſe or blame-worthy, according as her carriage affects her father's or her huſband's houſe; all ſhe has to do in this world, is contained in the duties of a daughter, ſiſter, wife, and mother.

In the time of Edward the IId. while the earl of Lancaſter kept at a diſtance from court, a certain knight, called ſir Richard St. Martin, a man of a mean look and dwarfiſh ſtature, preſented to the judge a petition, claiming the wife of the earl of Lancaſter, heireſs of the families of Lincoln and Saliſbury; he ſet forth in his petition, that he had carnally known her, and that ſhe had promiſed him marriage before ſhe was contracted to the earl; the counteſs being diſſatisfied with her huſband, to her eternal ſhame, ſays Rapin, confeſſed the fact, and was adjudged, with all her eſtate, to the unworthy claimant. Rapin.

The modeſty and fortitude of men differ from thoſe virtues in women, for the fortitude of a woman would be cowardice in a man; and the modeſty, which becomes a man, would be forwardneſs in a woman. The office of a man is to acquire, and that of a woman to preſerve. Ariſt.

Modeſty, meekneſs, compaſſion, affability and piety, are the feminine virtues.

In a time of general danger, how unhappy would it be for any ſtate to have given ſo baſe an education to women, that they ſhould not dare to imitate the birds, who, in fighting for their young, will expoſe themſelves to all the fury of the fierceſt of the feathered kind, to death, and every kind of danger; how unbecoming then, would it be for our women, at ſuch a ſeaſon, to fly to the temples and altars of the gods, and to fix on

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the human race an opinion that man is the moſt cowardly of all animals. Pl. de Leg.

Women are of a more ſly and artful nature than men, becauſe they are weaker. Ib.

Women are endowed with every faculty of the mind in common with men, but they are of the weaker kind. Pl. de Rep.

Women were taught obedience to their huſbands by Lycurgus. Juſt.

Women were forbid, by the laws of Auguſtus, to be preſent at wreſtling, or boxing. Suet. Aug.

When women loſe their modeſty, they ſtick at nothing. Tac. An.

In Edward the IIId's time, at his return, after the battle of Creſſy, the women, ſays Rapin, laying aſide their modeſty, the great ornament of the ſex, ſeemed to glory in the loſs of their virtue; nothing was more common than to ſee them riding in troops to the tournaments, dreſſed like cavaliers, with ſwords by their ſides, and mounting their ſteeds, without any regard to their honour or reputation; which diſorders, ſays he, God permitted not to go unpuniſhed, and accordingly ſent the great plague which ſwept away half the nation. Rap.

The moſt perfect and abandoned characters are to be found among women; it is for this reaſon, perhaps, that the antients repreſented the graces and furies by women.

CHAP. CXVII.

WIT.

WIT is a qualification of the mind, which raiſes and enlivens cold ſubjects, by giving them an elegant and ſurpriſing turn; it ſeaſons converſation, and is an amiable quality, but ought to be in the poſſeſſion of a wiſe man. That ſwiftneſs of thought, and ſprightlineſs of imagination, which qualify men of wit for ingenious diſcourſe, and ſports of fancy, give them an exquiſite reliſh for ſenſual delights. As theſe inferior enjoyments, that only affect the organs of the body, are chiefly coveted; ſo, next to theſe, that facetious quality of the mind, that is proper to produce mirth,

mirth, has, in all ages, been admired: the reaſon why the former has more influence than the latter is, becauſe they are more adapted to the prevailing inſtincts of nature. A pleaſant man is always careſſed more than a wiſe man; and ridicule and ſatire preferred to good ſenſe. Wit and delicacy ſhould be inſeparable. Wit is, to common ſubjects, what ſauce is to plain diſhes. Wit is an intellectual enamelling, it clothes the moſt familiar objects in new and pleaſant dreſſes; and ſince novelty begets ſurpriſe, ſo delight and wonder reſult from ſurpriſe: the true uſe of wit is to delight and inſtruct, by making virtue amiable, and vice deformed. Wit, in women, generally ſerves to improve their folly. Wit, as it is thought, does not differ from judgment, but is a ſuperior degree of it, which penetrates into nature, and diſcovers what lies hid to common capacities; for no men think with greater juſtice, than men of wit. As great wits ſay a great deal in a little, ſo little wits talk a great deal, without ſaying any thing. Mr. Boyle ſays, that wit and fine writing, does not conſiſt ſo much in advancing what is new, as in giving things known an agreeable turn. To ſpeak wit, in a fool's company, is as bad as to whiſper in it; both diſpleaſe, becauſe he underſtands neither. Wit is a readineſs of thought, and facility of expreſſion; or a quick conception, and eaſy delivery. It is eaſier to tell what is not wit or humour, than what is. A man of true humour always keeps his countenance, while the company laughs; a man of falſe humour the contrary. True wit conſiſts in the reſemblance of ideas, falſe wit in that of words.

It is good to tire and fatigue the mind with ſuch kind of difficulties as the diviſibility of matter, &c. in order to tame its preſumption, and to make it leſs daring, to oppoſe its feeble light to the truths propoſed to it in the goſpel.

There are forty men of wit, for one man of ſenſe.

Wit is the loweſt ſort of merit, becauſe it is always dangerous, when alone; but wiſdom, virtue, and valour, give a natural right to govern.

CHAP.

CHAP. CXVIII.

WILL.

WE have more power than will; and it is often to excuse ourselves, that we fancy things impossible to be effected. There needs no encouragement to those things, to which we are inclined by natural instinct. No action is commendable, that is not voluntary; for that, which is done rather by sufferance than by approbation, implies no friendship. Those faults, which arise from the will, either in a mistress or a friend, are intolerable. Dull and insipid is every performance, where inclination bears no part. The will is fond of contradiction and disputes, which are of no weight in themselves, but often very considerable in their effects. He, who pursues on the wings of desire, seldom fails of success. Our desires are augmented by difficulty. The pleasure of all things increase, by the same danger that should deter us from them. The will is a power of electing or rejecting any thing agreeable, or not so; as the imagination follows the reports of sense, so the will, with its passions, follow the bent of imagination; its passions are these, viz. love, hatred, desire, aversion, joy and sorrow, anger and complacency, hope and fear; the seat of the will, and passions, is in the heart.

When an object excites the will, the will presents it to the understanding; and according as the understanding approves or disapproves, the will proceeds to execution, by the ministry of such passions as are conducive to it. The acts of the understanding are reduced to science, contemplation, and judgment; the first is a disquisition of the nature of things, the second is a general survey of nature, the third directs the will and passions in affairs of life.

FINIS.

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